

B

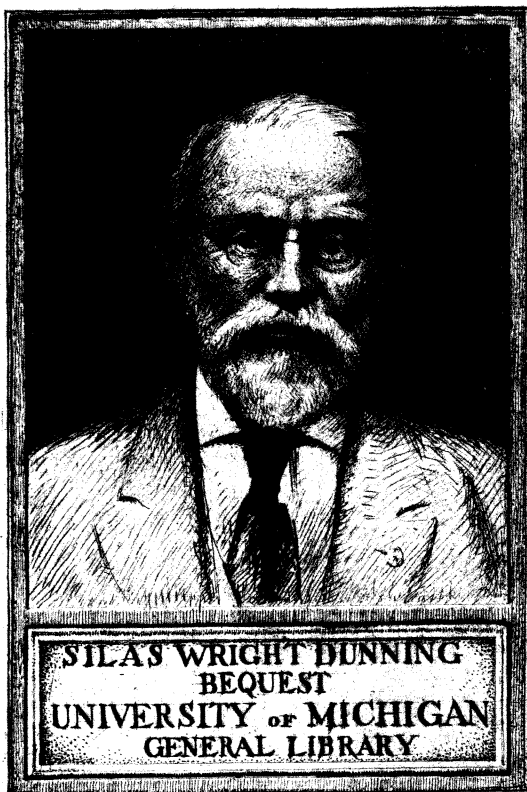
851,259

THE JOURNAL OF THE AMERICAN SOCIETY OF ANTHROPOLOGY - VOL. 11. - 1893

IGN

2

P78



1948 Re. Arch 1930

GN
2
.P78

JOURNAL

OF THE

POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

VOL. II.



WELLINGTON

PRINTED FOR THE SOCIETY BY LYON AND BLAIR, LAMBTON QUAY.
PUBLISHED BY E. A. PETHERICK, 33 PATERNOSTER ROW, LONDON.

—
1893.



THE SONG OF KUALII, OF HAWAII, SANDWICH ISLANDS.

TRANSLATED BY CURTIS J. LYONS, WITH AN INTRODUCTION BY
PROFESSOR W. D. ALEXANDER.

IT may be regarded as settled that after the ancestors of the Hawaiian people had lived secluded from the rest of the world for many generations, intercourse between them and the islands of the South Pacific was re-opened, and that many voyages were made which were celebrated in songs and legends.

The native historian, S. M. Kamakau, published a series of these legends in the "Kuokoa" newspaper of 1869. Judge Fornander afterwards showed from the genealogies that this second period of migrations must be placed in the twelfth and thirteenth centuries of the Christian era.* In the second volume of his work may be found a summary of the traditions relating to these voyages, and an able discussion of the whole subject. As he has stated, the name, date and other circumstances connected with Laa-mai-ka-hiki, the ancestor of the Oahu and Kauai chiefs, remarkably coincide with those of Raa, the founder of the line of chiefs reigning in Raiatea. Let me add that in Lawson's manuscript collection of Marquesan songs are two which evidently refer to these islands. For example, the song of Tupaa relates his return from "Hawaii," where stood Mauna 'Oa (Loa), burning on top, which served him as a landmark to set his course by, when he sailed for Nukuhiva.

After this intercourse with the southern groups had continued for about 150 years, it seems to have entirely ceased, for there is no evidence of it in any of the ancient legends, songs or genealogies for more than 400 years.

As communication ceased, the ideas of the ancient Hawaiians about foreign countries became vague and confused. The word "Kahiki" is identical with the New Zealand word "Tawhiti," which means "far away," "distant."

It was used in Hawaiian to designate any foreign country. As time went on, it became to their minds a land of mystery and magic, full of marvels, and inhabited by supernatural beings.

* Judge Fornander deduced his dates from the genealogical tables, allowing 30 years to a generation.—EDITORS.

Such are the ideas conveyed by a famous passage in the song of Kualii quoted in "Dibble's History," and by Judge Fornander, which has been wrongly interpreted as implying that Kualii himself had visited some foreign country.

Kualii was a celebrated chief of Oahu, who reigned in comparatively recent times, viz., about 1700 A.D., fourteen generations later than Kahai, the last voyager to Kahiki. After his accession he had more than one war with the independent chiefs of Waialua, Ewa, and Waianae. It was during one of these wars that this famous *mele* or chant was composed by the two brothers, Kapa-ahu-lani and Kama-aulani, in glorification of Kualii, and for the express purpose of gaining his favour. It is said that the former served in Kualii's army, while the latter played the treacherous part of Hushai in the counsels of his enemy, the chief of Waialua. Acting in concert, they contrived to bring about an engagement at Keahumoa in Honouliuli. Just before the battle, Kapa-ahu-lani obtained permission from Kualii to chant his *pule* between the two armies. After Kualii's victory, the bard was liberally rewarded with honours and lands, as he had expected.

This long poem, containing about 600 lines, was handed down orally for more than 150 years, so faithfully that several independent versions of it, collected by Judge Fornander on Hawaii and Oahu, all substantially agree. It is so antique in language, construction and imagery, that very few of the natives at the present day can understand much of it. Polynesian scholars are under great obligations to Mr. C. J. Lyons for the translation of it, which he made with the assistance of the learned pundit, S. M. Kamakau.

The poem recites Kualii's genealogy and his exploits in war; asserts that everything belongs to him, the land, the sea, and even the distant island of Kahiki; and after contrasting him with a variety of objects, finally declares him to be a god, the peer of Lono, Kane, and Kanaloa. It is valuable for the light it throws on the conceptions of the outside world entertained by the Hawaiians before the arrival of Captain Cook.

From the indistinct, fragmentary, and mythical character of the passage about Kahiki, it is evident that it does not refer to an actual voyage performed by the author or any of his contemporaries to that *terra incognita*.

It is simply an echo, or perhaps a quotation from the ancient legends that had come down from the times of Moikeha and Laa-mai-Kahiki. Kahiki is described as a mysterious island, inhabited by supernatural beings (*haoles*), speaking with unearthly voices (*leo pahaohao*), who ascend up into the sky. The term *haole* was afterwards applied to Captain Cook's men, as they were supposed to be supernatural beings, who had come with Lono from "Kahiki."

So in the legend Laieikawai, the hero is borne by a gigantic *moo* or crocodile to Kahiki, in order to find the means of ascending to the moon. It is there represented as peopled by *kupuas* (magicians) and monsters, such as the *moo*, and the huge man-eating dog *kalahumoku*.

I regret that the historian, Fornander, should have seriously put forward the theory that the chief Kualii had actually made a voyage in a Spanish galleon to Acapulco and back. On the contrary, the poem speaks of Kahiki as "the land where Olopana once dwelt." Nor does it assert that Kualii had been there, but that the bard himself had

seen it, "*ua ike hoi au ia Kahiki*," which of course is not to be taken literally.

Besides, the profound ignorance and astonishment shown by the people when Captain Cook arrived, only two generations later, cannot be reconciled with any such theory. Kualii's son, Peleioholani, died as late as 1770, according to Fornander.

Such an important event as the visit of a Spanish galleon would have left behind more traces of itself than a few obscure lines in a *mele*.

The following is the text and translation of the passage in question, some parts of which have never been satisfactorily explained:—

O Kahiki, ia wai Kahiki?	Kahiki, to whom belongs Kahiki?
Ia Ku.	To Ku.
O Kahiki, moku kai a loa, Aina o Olopana i noho ai.	Kahiki, island far out in the ocean, Land where Olopana dwelt.
Iloko ka moku, iwaho ka la.	[See Notes.] Inside is the island, outside is the sun. ¹
O ke aloalo ka—la, ka moku, ke hiki mai.	Eludes (or recedes) the sun and the island when one approaches. ²
Ane ua ike oe? Ua ike.	Perhaps you have seen it,
Ua ike hoi au ia Kahiki.	I have indeed seen Kahiki.
He moku leopahaohao wale Kahiki.	An island with weird unearthly voices is Kahiki. ³
No Kahiki kanaka i pii a luna.	Of Kahiki are the men who ascend up.
A i ka iwi kuamoo o ka lani;	To the backbone of the sky.
A luna, keehi iho,	Up there they tread,
Nana iho ia lalo.	And look down below.
Aohe o Kahiki kanaka;	No human beings in Kahiki.
Hookahi o Kahiki kanaka, he Haole.	One kind of men in Kahiki, the haole.
Me ia la he akua, me au la he kanaka.	He is like a god, I like a man; ⁴
He kanaka no.	A man indeed.
or { Pa ia kaua a he kanaka, hookahi ia e hiki e hala.	Yet we can touch them, one common nature. ⁵
{ Pai kau, a ke kanaka hookahi e hiki.	
Hala aku la o Kukahi la o Kulua.	Kukahi was the day that passed.
O Kukahi ka po, o Kulua ke ao;	Kukahi the night, Kulua the next day. ⁶
O hakihana ka ai;	Little by little broken the food,
Kanikani ai a manu-a.	As the birds eat, little by little. ⁷
Hoolono mai manu-o-lanakila.	Listen now, we are safely escaped. ⁸
Malie ia wai lanakila.	Through whom are we safe?
Ia Ku no.	Through Ku indeed.

[NOTE.—In the 16th line "Pai kau" is Fornander's reading, instead of "Pa ia kaua." He also omits "ia" and "e hala."]

NOTES.

1. In Hawaiian, "inside" often means eastward, "outside" westward. Perhaps this line means that Kahiki is east of the sunrise, where the sky meets the sea.

2. Mr. Lyons translates this line—"In that land the sun hangs low in the sky." Judge Fornander rendered it thus:—"Indistinct is the sun and the land when approaching." The word *Aloalo*, as Fornander remarks, means to dodge, to elude. Probably this line means that the mysterious island of Kahiki receded before the mariner like the Fata Morgana, or the mirage of the desert. Such is the tradition about the "hidden land of Kane" (*aina huna a Kane*), a fairy island, to which the souls of good chiefs went after death.

3. The word *Pahaohao* often means unreal, unsubstantial, and here may refer to the ghostly voices of *akua*s or spirits, although the expression has generally been taken to mean "a strange language." *Hoopahaohao* is the term used for "transfiguration."

4. The word *Akua* meant any supernatural being.

5. Fornander renders this obscure line as follows:—"Wandering about, and the only man that got there."

6. Kukahi and Kulua are the names of the third and fourth nights of the lunar month.

7. These lines refer to the short rations on the voyage to Kahiki.

8. Fornander renders these lines as follows:—

"Listen, bird of victory!
Hush, with whom is the victory?
With Ku indeed."

This rendering appears to be literal, but the change of subject is very abrupt. This may be explained by the supposition that a bird of good omen hovered over the host of Kualii while the bard was chanting this stanza.

W. D. ALEXANDER.

MELE.

COMPOSED IN HONOUR OF KUALII.

Introductory Note by the Translator.—The following translation was undertaken at the instance of the late Hon. Lorrin Andrews in the early part of the year 1868. The manuscript of the Hawaiian was in his possession at the time, written out by the dictation of S. M. Kamakau, a Hawaiian antiquarian of some note. We were in the habit of repairing together daily to the house of Mr. Kamakau, who would explain each line in his vigorous style, the translation being then made out, as I deemed, to most exactly express the force of the original, and written down. Upon reaching what we supposed to be the termination of the *mele* as above, Mr. Kamakau informed us that about 200 lines still remained unwritten. It was impossible to go on with these at the time. They will be found in the bound volume of the "*Kuokoa*" for 1868, in the numbers for May. I have some doubt, however, as to the authenticity of them.

KUMAHUKIA and He'ea composed this song in honour of the king Kualii, who was born about the year 1550. He is said to have lived to the age of 175 years—"four forties and fifteen" in Hawaiian enumeration. He was born in Kailua, Koolaupoko, on Oahu, at a place called Kalapawai, where traces of his *heiau* (temple) and house still remain. The districts of Waialua and Waianae were separate and independent sovereignties at that time, each with their own chiefs.

Kualii was famous for his powers as a runner, the story being that he could go around Oahu five times in one day! He performed great exploits under the especial protection of the gods. The place is pointed out, on the road to Waianae, Keahumoa, where he leaped twenty fathoms across a wide ravine to escape an enemy. He was a chief who loved his people, and never dispossessed them of their lands. He was distinguished for his piety, always wearing the image of his god, Kuhooneenuu, about his neck. It was said to be a foreign god. He lived to such an age that his men used to carry him in a net (*koko*) so that he might still direct them in battle. When the time of his death approached various plans were suggested for hiding his bones, none of which he approved. His *kahu* (confidential attendant) however pointed to his own mouth, so after the chief's death his bones were ground to powder, and secretly mixed with the food of the chiefs, thus being for ever hidden.

At the end of the translation will be found a number of notes explanatory of such parts as seemed to require them.

CURTIS J. LYONS.

HE MELE NO KUALII.

(For references and notes numbered by line see at end of poem).

He elele kii na Maui,
Kii aku ia Kane ma,
Laua o Kanaloa ia Kauokahi,
Laua o Maliu.

5 Hano mai a hai a hai i ka pule,

Hai a holona, Hapuu e ka lani.

Ka makau nui a Maui,
O Manaiakalani,
Kona aho, hilo honua ke kaa,

A SONG FOR KUALII.

A messenger sent by Maui,
Sent to bring Kane and his set,
Kane and Kanaloa, Kauokahi,
And Maliu.

5 Throwing out sacred influences,
uttering prayers,
Consulting oracles, Hapuu the god
of the king.

The great fish-hook of Maui,
Manaiakalani,
The whole earth was the fish-line
bound by the knot,

10 Hau hia amoamo Kauiki.

Hanaiakamalama,
Ka maunu ka alae a Hina
Kuu ilalo i Hawaii,
Kahihi ka pu make haoa,

15 Ka ina Nonononuiakea,

E malana iluna i ka ilikai.

Huna e Hina i ka eheu o ka alae

Wahia ka papa ia Laka,
Ahaina ilalo ia Kea.

20 Ai mai ka ia o ka ulua makele,

O Luaehu kama a Pimoe, e ka
lani e,

O Hulihonua ke kane,
Keakahuilani ka wahine,
O Laka ke kane, Kapapaialeka ka
wahine.

25 Kamooalewa ke kane,
Nanawahine kana wahine,
O Maluakapo ke kane,
Laweakeao ka wahine,
Kinilauemano ke kane,30 O Upalu ka wahine,
O Halo ke kane, o Kiniewalu ka
wahine,

Kamanonokalani ke kane,
O Kalanianoho ka wahine,
Kamakaokalani ke kane,

35 O Kahuaokalani ka wahine,
Keohookalani ke kane,
Kaamookalani ka wahine,
Kaleiokalani ke kane,
Kaopuahihi la ka wahine,40] Kalalii la ke kane,
Keaomele la ka wahine,
O Haule ke kane, Loaa ka wahine,
Nanea ke kane, o Walea ka wahine,
Nananuu ke kane, Lalohana ka
wahine,45 Lalokona ke kane,
Lalohoaniani ka wahine,
Hanuapoiluna ke kane,
Hanuapoilalo ka wahine,
Pokinikini la ke kane,50 Polehulehu la ka wahine,
Pomanomano la ke kane,
Pohakoikoi la ka wahine,
Kupukupuanuu ke kane,
Kupukupualani ka wahine,55 Kamoleokahonua ke kane,
Keaakahonua ka wahine,
Oohemoku ke kane, o Pinainai ka
wahine,

Makulu kekane, o Hiona ka wahine,
Milipomea ke kane,

60 O Hanahanaiaiu ka wahine,
Hookumukapo ke kane, o Hoao no
ka wahine,

Lukahakona ke kane,
O Niau ka wahine,
O Kahiko ke kane,

10 Kauiki bound to the mainland and
towering high.

Hanaiakamalama (lived there).
The *alae* of Hina was the bait
(Of the fish-hook) let down to Hawaii.
Tangled with the bait into a bitter
death,

15 Lifting up the very base of the
island;

Drawing it up to the surface of the
sea.

Hidden by Hina were the wings of
the *alae*.

But broken was the table of Laka.
And the hook carried far down to
Kea.

20 The fish seized the bait—the fat
large *ulua*.

Luaehu, child of Pimoe, Oh thou
great chief!

Hulihonua the man,
Keakahuilani the woman,
Laka the husband, Kapapaialeka his
wife.

25 The succeeding lines to the 66th line,
containing genealogical names
down to Wakea and Papa, are
omitted. [See Hawaiian.]

- 65 Kupulanakehau ka wahine,
O Wakea ke kane, O Papa la ka wahine.
Hanau ko ia ka lani he ulahiwa nui
He alii o Pineaikalani ko kupuna-
kane
Hanau ka lani he alii
70 Hua mai nei a lehulehu
Kowili ka hua na ka lani
Lele wale mai nei maluna
Ka lina a ka lani weliweli
He alii pii aku, koi aku, wehe aku
- 75 A loa a ka lani, paa ka ke alii
E Ku—e, he inoa
I na no ka oe i ona.
O Ku o ke ko'i makalani
Kakai ka aha maualeka. Na Ku,
- 80 Kohia kailaomi e Ku
Kai Makalii kai Kaelo
Kai ae Kaulua
Ka malama hoolau ai a Makalii
O ke poko ai hele, ai iwi na
85 Ka pokipoki nana i ai ka iwi o
Alaka poki e—
Ka makua ia o Niele, o Launieniele
O kanaka o ka wai, o Ku ke Alii o
Kauai
O Kauai mauna hoahoa
Hohola ilalo o Keolewa
90 E inu mai ana o Niihau ma i ke
kai e,
O Kiki ma ka kai Keolewa
O Kalaaumakauahi ma kai lalo e
O Hawaii O Hawaii nui, mauna
kikie
Hoho i ka lani o Kauwiki
95 Halo ka hono o na moku i ke kai
E hopu ana, o Kauwiki e—o Kau-
wiki.
Ka mauna i ke opaipai kala 'ina e
hina
E hina Kauwiki e—o Kauai
Kauai nui kua—papa
100 Noho i ka lulu o Waianae.
He lae Kaena, he lae hala Kahuku
He kuamauna holo i ke hau Kaala
Moe mai ana o Waialua ilalo o
Waiaheia
O Mokuleia kahala ka ipu
105 He loko i-a mano lawalu
Hiu lalakea o Kaena
Mano hele lalo o Kauai, e—
O lalo o Kauai, kuu aina o Kauai,
Ke holo nei Ku i Kauai, e—
110 E ike i ka opu makapoko o Hana-
kapiiai
- 66 Wakea the man, Papa his wife,
A chief was conceived and born, a
great red fowl,
A chief was Pineaikalani, thy grand-
father,
A noble chief begot a chief,
70 Brought forth innumerable offspring.
Abundant the seed of the noble chief,
There hangs above,
The height of the dread nobility.
A chief ascending, forcing his way
upwards,
75 To the very highest ranks, estab-
lished for kings.
Such art thou, O Kualii!
And at that high place do'st thou
stand.
O Ku, thou axe with celestial edge.
For Ku, marches the train of clouds
along the horizon,
80 And the edge of the sea is drawn
down by Ku.
The sea of Makalii, the sea of Kaelo,
The sea that comes up in Kaulua.
The month in which grows the food—
Makalii,
The worm that eats as it crawls,
leaving the ribs,
85 The sea-crab that eats to the bone
the bodies of the shipwrecked
He is the father—all are asking many
things,
The people of the water, Ku the king
of Kauai.
Kauai with its high mountains.
Keolewa spreading its broad base,
90 Niihau and his family drinking the
sea,
Ah, it is Kiki that is on Keolewa,
Kalaaumakauahi that is below.
Hawaii—great high—mountained
Hawaii:
High to the heaven is Kauwiki.
95 A fleet of islands floating on the sea,
Kauwiki stands rounding in the dis-
tance,
Hill like a bird flapping its wings,
Leaning till it seems to fall. Kauai—
Great Kauai inherited from ancestors,
100 Resting in the shelter of Waianae.
Kaena is a cape, Kahuku a point
covered with hala,
Kaala a mountain-back covered with
dew;
Waialua stretching below,
And Mokuleia with its kahala.
105 Fish-ponds for sharks for serving up;
The tail of the white shark is Kaena,
The shark stretching toward Kauai,
Down to Kauai thy land;
Ku is sailing to Kauai,
110 To see the round opu of Hanakapiiai.

- Ke hoi nei Ku i Oahu, e—
I ike i ka oopu ku i—a, i—a,
Hilahila o Kawainui
E lana nei iloko o ka wai.
- 115 A pala ka hala ula ka ai—e,
He hoailona ia no Ku,
Ua pae mai la—o Kauai,
O Kauai nui moku lehua,
- Moku panee lua iloko o ke kai,
120 Moku panee lua ana Kahiki
Halo Kahiki ia Wakea ka la,
Kolohia, kau mai ana Kona i ka
maka.
Hookumu ilalo Kumuhonua,
Nakeke ka papa i Hawaii a Kea,
- 125 O kuhia i ka muo o ka la
Ke kau la ka la i Kona, ke maele
Kohala.
O Kahiki, ia wai Kahiki?
Ia Ku no
O Kahiki moku kai ia loa,
130 Aina a Olopana i noho ai
Iloko ka moku, iwaho ka la,
O ke aloalo o ka la ka moku ke
hiki mai,
Ane ua ike o-e,
Ua ike, ua ike hoi au ia Kahiki,
135 He moku leo pahaohao wale Kahiki,
No Kahiki kanaka i pii a luna
O ka iwi kuamoo o ka lani,
A luna keehi iho, nana iho ia lalo.
Aole o Kahiki kanaka,
140 Hookahi o Kahiki kanaka, he haole.
Me ia la he akua, me a'u la he
kanaka,
He kanaka no, pa ia kua a he
kanaka,
Hookahi ia e hiki e hala,
Hala aku la o Kukahi la o Kulua,
145 Kukahi ka po, o Kulua ke ao,
O Hakihana ka ai
Kanikani ai a Manumanu—a,
Hoolohe mai manuolanakila,
Malie ia wai lanakila,
150 Ia wai la? Ia Ku no.
Malie ia wai lanakila? Ilaila ka
ua,
Ilaila ka ua, ilaila ka la,
Ilaila ka hoku hiki maka hano he
alii,
O Kaula, O Haikala, Kau, kahi o ka
la,
155 O Puna, o hooilo, o Hana o Lanakila,
O hooilo ua ino pele, o ka makani.
Ia wai ka makani? ia Ku no.
Puhia ka makani a Laamaomao.
O ke ahe Koolauwahine ka makani
o lalo.
160 Ka ua i ka'u i ike,
O ke kiu ko Wawaenohu,
- Ku is returning to Oahu,
To see the slow-moving oopu,
The dastardly fish of Kawainui,
Floating near the surface of the water.
- 115 When the *hala* is ripe the neck
becomes red,
This is a sign of Ku,
He has landed now from Kauai,
Kauai, great and grown over with
lehua,
Island standing grandly in the sea,
120 Island stretching out toward Kahiki—
Kahiki the east, where Kea sends
forth the sun—
Invited, Kona stands forth to the
sight,
Established far below is Kumuhonua,
Shaking the broad foundations of
Hawaii of Kea,
125 Pointing to the uprising rays of the
sun;
The sun hangs over Kona, Kohala
already in darkness.
Kahiki—whose is Kahiki?
For whom? for Ku indeed is Kahiki.
Kahiki far over the broad ocean,
130 Land where Olopana once dwelt;
Below is the land, above is the sun,
In that land the sun hangs low in
the sky,
Perhaps you have seen it?
Yes I have seen, I have seen Kahiki,
135 A land where the language is strange,
Of Kahiki are the men who ascend,
Up the great back-bone of Heaven.
Far up there they trample and look
at below,
None of our race in Kahiki,
140 One kind of men in Kahiki, the *haoles*
Like unto Gods, and I was the man.
Yet they were men, we can hold con-
verse with them,
One common nature.
Kukahi was the day that past,
145 Kukahi the evening, Kulua the next
day,
Little by little broken the food,
As the birds eat little by little.
Listen now, we are safely escaped;
Through whom are we safe?
150 Through Ku indeed,
Through whom victorious? For him
is the rain,
For him is the rain, for him is the sun,
There for him the star, the kingly star
looking down,
Kaula, Haikala, Kau, and where rises
the sun.
155 Puna, the rainy, Hana, Lanakila,
The winter rainy and muddy, and
the wind.
For whom is the wind? for Ku.
Blown is the wind by Laamaomao,
The soft breeze Koolauwahine, the
wind from below.
160 Kauai I have seen it,
The north wind of Wawaenohu,

- Ka hoolua ko Niihau,
 Ke kona ka makani ikaika,
 Ka aoa ka makani ino.
 165 He makani halihiwai wai pua kukui, 165 The north wind of Niihau,
 The *kona* is the strong wind,
 The *aoa* the tempestuous wind.
 Scattering *kukui* blossoms on the
 flood,
 Carried by Lonomuku,
 Beaten down (by the wave) to Hana,
 So is the *Koolauwahine* of Kauai,
 Coming in at Wailua.
 170 O ka ua, iawai ka ua ? 170 The rain, whose is the rain ?
 Ia Ku no.
 Above is the rain of Puanalua,
 Reaching the three stars of Orion,
 which pierce the clouds as they
 drift along.
 For whom is this rain ?
 For Ku.
 175 Ia Ku no. 175 For Ku.
 I moea ka ua i Kunaloa,
 Drifts along the rain of Kunaloa,
 Drops of rain beating down on the
 skin,
 Pelting comes the rain of Kananaola,
 Mahiki is slippery and the traveller
 falls.
 Iliki ka ua i Kananaola.
 Pahee Mahiki ke ka la
 180 Ua lu ia ka ua e hina 180 The rain sprinkled down to make
 him fall,
 He falls heavily at Maheleana,
 The mist of the rain is at Kahalahala
 The children of the rain cling to the
 woods of *lehua*,
 The sun, whose is the sun ?
 O ka la, iawai ka la ?
 185 Ia ku no. 185 For Ku indeed.
 I puka ka la ma Kauwika,
 The sun comes forth at Kauwika,
 Burning is the sun at Kaupilioloula,
 The children are making challenge.
 Holding their breath at the sunset ;
 190 Ka la kieke pua o Hilo 190 The sun in the flower-nets of Hilo.
 The back of the sun is turned above,
 The face of the sun is turned below,
 The shade from the sun is within,
 The light from the sun is without,
 195 Ka mahana o ka la ke hele nei 195 The heat of the sun o'er-spreads
 Over the land and
 Stretches forth to *Lehua*.
 Kau aku i *Lehua*.
 The sea, whose is the sea ?
 O ke kai, ia wai ke kai ?
 Ia Ku no.
 200 I nui mai kai i Kahiki, 200 The vastness of the sea is from Kahiki,
 Calm is the sea by the land,
 Taken up is the sea in the hand,
 Dressed is the hair with the sea,
 White is the hair with very salt sea,
 205 I pala ke oho i ke kai loa 205 Brown becomes the hair in the sea,
 Red becomes the hair in the foaming
 sea.
 Rich is the soup of the cooked hog,
 Fat is the soup of the dog,
 Dainty the soup of the fowl,
 210 He kai kuhinia ko ka puaa 210 Savory the soup of the *anae*,
 Strong the soup of the *palani*,
 A sea for surf-riding is at Kahaloa,
 A sea for casting the net at Kalia,
 A sea for going naked is at Mamala,
 215 He kai au ko ka puu one 215 A sea for swimming to the sand-hills,
 A sea for surf-riding sideways at
 Makaiwa,
 A sea for scooping *anae* at Keehi,
 A sea for crabs at Leleiwai,
 A labyrinth harbor the sea of Puuloa,
 He kai alahi ko Leleiwai
 He kai awa lau kee Puuloa

- 220 He kai puhi nehu, puhi lala,
Ke kai o Ewa e noho i ka lai nei
Na Ewa nui a Laakona
Ku i ke alaika ua o ka lani
Kai apukapuka Heeia
- 225 He kai o hee ko Kapapa
He kai ohaika Kualoa
He kai aei ko Kaaawa
He kai ahiu ko Kahana
I wehe kai ia Paao
- 230 Ikea Paao i ka waihi
Ikea ka hiwa mai lalo Kona,

O kahiwa-i, mai lalo Kona,
He au, he koi, he aha, he pale,
E kii, e hoa, e lanalana,
- 235 E kua i kumu o Kahiki—e—
Aua mai Hilo,
Kekueenei na opua ua o Maheleana
E ua mai kanaka

Ilaila ka ua a malie
- 240 He lala loa i ka makani
Haiki ka make o ka ua
Hakookoo ana Mahiki i ka puka lea
Aia Mahiki, ke ka mai la.
O Puukahonua,
- 245 O Mihiolana ka wahine,
Noho Wakea noho ia Papa,
Hanau ka naupaka ku i ke kahakai

Ohikimakalaoa ka wahine,
Hooipo o Hulumanailani,
- 250 Ku i ka ena anaia ilalo,

O Mehepalaoa o Malena,
Me he kai olohia o Manua,
Ka la ka honua ; O Ku lanipipili,

O lanipipili, o Lanioka,
- 255 O Lanikahuli, o Omealani,

O Lonohekili kaakaa,
O Nakoloilani ka iloliloli moana

O Waia o Hikapalaoa o ka po i muli-
wai,
O Kane, o Ahulukaaala,
- 260 O Kaneimakaukau, o Aahulu,
Alua anahulu au ia oe e Ku—e o
Kualii.
Eia ka paia ai o Kapaau,
Kanaka o Wawa ka i Kapua,
Kea pua hako o Hawi,
- 265 Eia ke puhi kukui ai o Kukuipahu,
Ka wahine waha ula,
Ke ai i ka ina o Makakuku,

Eia ke kanaka pii pali,
Haka ulili o Nualolo,
- 270 Ke keiki kiakia manu—e
Kau kiakia manu o Lehua,

O Kuku, o Aa,
O Haula nui i akea ke kai,
Hina i Manua,
- 220 A calm sea for *nehu* and *lala*,
Is the sea at Ewa, so calm and bright,
The great lands of Ewa Laakona,
Ku holding the heaven and its rain,
The mottled sea of Heeia,
- 225 A sea for spearing *hee* at Kapapa,
A head-lifting sea at Kualoa,
A sea with curved rollers at Kaaawa,
A sea for the *ahiu* at Kahana ;
Paao let loose the flood,
- 230 Flood seen like the dashing water-fall,
The flood seen rushing down from
above ;
The depths are seen far below,
The hidden depths from below of Kona.
A handle, an axe, the cord, the cover,
- 235 Take it, bind it, wind it around,
Cut down the foundations of Kahiki,
While it still rains at Hilo.
The rain clouds over the sea part at
Maheleana.
Let it rain on the people.
There is the rain till it ceases ;
- 240 A long day with the wind,
Cramped is the traveller by the rain,
Mahiki opposes his free progress,
There is Mahiki making him fall.
Puukahonua,—
- 245 Mihiolani his wife,
Wakea lived and took Papa his wife,
Naupaka was born, the weed by the
sea-shore.
Ohikimakalaoa the wife,
Whom coveted Hulumanailani.
- 250 Struck with hot desire, overcome
with love.
Mehepalaoa, child of Malena,
Like the broad sea calmed by Manua ;
The days of sacred march, the holy
place,
Where the breath is held, and the
priests talk,—
- 255 The silence is broken, the scene
breaks up.
The rolling of the thunder, of Lono,
Rumbling thro' heaven the sea is
disturbed,
Who is this ? Hikapalaoa, darkness
brooding over the river ?
(No ;) Kane and Ahulukaaala,
- 260 Kaneimakaukau—Ahulu,
Twice ten days I am with you, O
Ku—Kualii,
Here is the attractive hook of Kapaau,
The men of Wawa are at Kapua.
White are the cane blossoms of Hawi,
- 265 Here is the torch of Kukuipahu,
The woman red-mouthed,
By eating the sea-urchin of Makakuku.
Here is the climber of palis.
Of the ladder of Nualolo,
- 270 The child catching birds,
Raising his bird-catching pole at
Lehua.
Kuku—Aa.
Haulanuiakea, the sea,
Of Hinaimanua,

- 275 O Paepaemanaku ka a luna,
Aia Makaaalii kana wahine,
Hanau Kanaenae noho kuamauna,
Ka hinihini pololei kani kuaola
Haina iho i ka wae mua o ka waa,
280 O Molokai la ua naha,
Ke naha a lele apana a Kana la.
Make, holo uka, holo kai,
Hoonalulu ana Luukia,
Hoopailua i ka iloli,
285 Ke kaulua o ke kamaiki,
Aia hanau ka ieie hihi ka nahele,
Hanau ka lupua me ka lulana,
Ku i ke opu o Lono, Kapolei ka wahine,
Ku ka inaina i hope ka lanalana,
290 Kukona, i hoa o Ku no ke alii o Ku
no ke kai malimali,
Me ke kai ea, a na Ku a na Ku,
Eia ke kai kuikui hala,
Kuikui hala o Keaaui,
Ka umeke hoowalina lepo,
295 Me he hokeo la ke ala,
Eia ka huakai hele,
Alanui kanaka,
Wali ai ka lepo o Mahiki,
Ka paala e ka waewae.
300 O ka Papaiakea, o ka nalu o ka
inaina
O Kaihiihi kana wahine,
Hanau Koawaa, ku i ka mulehu,
Kalaia ka ipu ike kai aleale
Kalaia o Hinakaapeau,
305 Loaa mai o ukinohunohu la
Ukanaopiopio, o Moakuaahono,
O Kaale'i, o Keelekoha, o ke'kua
makahalo,
O kekau iluna ka hualewa
A ka lipoa, o ka namuakea, o ke kai-
akea,
310 O ka moana akea, o Hulukeeaea,
O Hauui, o Hauee, o Hauui nui na
holoholo,
O Hauui kai apo kahi,
Kai humea mai ko malo e Ku,
No Ku ka malo i ke kua haa oe,
315 Oia e luia—ka umu me he auwai la.
Eia ka uhuki hulu manu,
Kau pua o Haili, na keiki kiai pua,
Ka lahui pua olalo.
Eia ka wahine ako pua,
- 275 Paepaemanaku was the man,
Makaaalii the woman;
Born was Kanaenae that abides on
the mountain,
The one-songed *hinihini* that sings
on the high mountain,
Fed on the front seat of the canoe,
280 Molokai is torn in sunder.
The tearing in sunder by Kana,
It is death travelling toward the
mountain; death toward the sea.
Luukia is suffering headache,
Sick of the stomach,
285 Conceiving the child,
When the *ie* brings forth the forest
is tangled,
The *lupua* and *lalana* bring forth
The rising thought of Lono, Kapolei
his wife.
The anger comes, the action there-
from, and glows with rage,
290 But Ku is the chief, Ku the calm sea,
The rising tide of the nights of Ku.
This is the sea that breaks on the
hala trees
Breaking on the *hala* of Keaaui,
The calabash of kneaded earth,
295 The deep-cut road is like a *hokeo*,
This is the company of travellers.
The travelled road,
Where the earth of Mahiki is made
soft,
Trodden down by the foot.
300 Papaiakea the wave of wrath,
Kaihiihi his wife.
The canoe *koa* is brought forth in
rich soil.
A vessel carved out for the sea with
its waves,
Carved out the paddle,
305 Then was seen the bending of the
back,
The sitting still in the stern, the
rushing up of the waves like the
game cock of Lono.
The wave that topples, the waves that
break, the god that looks around,
The floating of the breasts (turned
up),
The dark sea, the broad sea,
310 The broad ocean, the cold-stiffened
Mariners, shivering, quivering with
cold
Then the sea grows still,
The sea where you put on the *malo*
of Ku,
Ku puts on his *malo* for war, and you
tremble,
315 Scattered on the ground, like an oven,
like the rushing of a watercourse.
This is the plucker of feathers.
The bird-catcher of Haili, the child
watching the flowers.
The people beneath like flowers.
This is the woman gathering flowers

- 3 Kui pua, lei pua, kahiko pua o Paiahaa.
Ke uhai mai nei ke akua,
A pau mehameha Apua,
Kau ia ka makani hiamoe la—e—
moe,
Moe ua makani hiamoe la la,
- 325 I ka papa o Kukalaula.
O Uliuli, o Maihea, a Kahakapolani
ka wahine,
Kaukeano, o Mehameha ka wahine,
O po ka lani i ka ino
He ino ka lani ke wawa nei ka
honua
- 330 I ka inaina o ka lani
Hoonaku, hookaahae, hoowiliwili
Hoonahu, hoomamae

Hookokohi ana iloko o Hanaieleele.

Hanau ka maua ku i ka nahele,
- 335 Hanau ka auau kani kuaola,

Puka ke kamahele, ku i ke alo o ka
hakoko,
He pukaua na ke alii, he kaua
He wai ka ua, o Ku no ke alii
He kaua na Ku e uhau ana iluna i
Kawaluna,
- 340 Ihea, ihea la ke kahua,
Paio ai o ke kaua
I kahua i Kalena,
I manini i hanini, i ninia i ka
wai akua,
I Kahana, i Malamanui,
- 345 Ka luna o Kakapa i Paupauwela,
I Kahilinai i ke Kalele,
Ka hala o Halahalanuimaaua,
I ke kula o ohia ke Pule—e,
Ke kua o Lono o Makalii.
- 350 Ka lala ala o ukulono o Ku,

No Kona paha no Lihue,
No ka la i Maunauna,
No ka wai i Paupauwela,
I ulu Haalilo i nei pua,
- 355 I ka hau'na iho ia Aui,
Kikomo kahuna i kakau laau.
Komo Ku i kona ahuula,

Ka wela o ka ua i ka lani,
Ka la i Kauakahi Hale,
- 360 Ula ka lau o ka mamane,
Ke koeie o Kauai.
He pili ka ihe ia Ku,
Ke aloalo o ka maile,
Ka nalu kakala o Maihiwa,
- 365 Pania ka wai i Halapo,
Ka naha ilalo o Eleu,
Hukia ka ua amoa i ka lani,

Me he hee nui no kuahiwi,
Ka heena o Hilo ia Puna,
- 370 Aia ma Hilo peahi.
Ula ka wai i Paupauwela,
- 320 Wreathing flowers, wearing garlands
of Paiahaa,
The ghosts came chasing after,
It is past—all is deserted like Apua.
The wind of the sleep of death has
passed over—they sleep.
The wind of sleep, sleeps on them,
- 325 On the dead expanse of Kukalaula,
Uliuli, Maihea, Kahakapolani the
wife,
The sacred place, the lonely place,
Dark is the heaven with storm,
Stormy the heaven, and troubled the
earth,
- 330 The heavens coming to child-birth,
Travailing, fainting, struggling,
Suffering pangs, feeling the pressure
(from the hand of friends);
Bringing forth in the month of
Hanaieleele,
The maua is brought forth that stands
in the forest.
- 335 The auau is brought forth singing in
the mountain ridge.
The child is brought forth, it is before
the face of the travelling mother,
A warrior chief for the king, a battle,
A battle of hosts, Ku is the king,
A battle of Ku, fought on the heights
of Kawaluna,
- 340 Where, where is the field
Where the battle is fought?
On the field of Kalena,
Filled up, flowed over, poured out is
the ghostly current.
At Kahana—at Malamanui,
- 345 Above Kakapa, at Paupauwela,
At Hilinai, at Kalele,
The hala tree of Halahalanuimaaua,
At the ohia grove of Pule—e
Behind the back of Lono of Makalii,
- 350 The fragrant branch of the obedient
Ku,
Perhaps Lihue is in Kona.
The day of Maunauna,
The stream of Paupauwela.
That Haalilo may be honoured in
this flower of nobility.
- 355 At the scourging of Aui,
The priests join in to help the fight
Ku is arrayed in his royal feather
robe,
The sun-lighted rain in the heavens,
The day at the royal palace.
- 360 Red is the leaf of the mamane,
The koeie of Kauai,
The spear is parried by Ku—
The supple dart of maile,
The towering surf of Maihiwa,
- 365 Dammed up are the waters of Halapo.
The breaking forth is at Eleu
The rain is drawn away—carried
back to the sky,
The avalanche of the mountain,
The rush (of rain) on Hilo from Puna,
- 370 Here at Hilo (we) beckon.
Red is the water of Paupauwela,

Ke kilau o Malamanui,
 Ka moo kilau i Kakapa,
 Kui ka lono ia Haalilo,
 375 Haua aku la ko kaina,

 Hahaki Haalilo i ka manawa,
 I kaiaimuku kahuna ia Ku,
 Ila ka manawa ia Kane

 I keiki a Haalilo,
 380 Eia malananai haehae,

 Kama a Niheu kolohe,

 Ke pani wai o Kekuuna,
 He mee nei no ke kanaka.
 Ke pu nei i ka aahu,
 385 Ke olapa nei i ka laau,
 Ka laulau o kapa,
 Eia Haalilo lilo e o Ku no ke alii.

 Aloha kukui peahi i ka leo Paoa,

 Ua oa ka maka o ka ilima,

 390 Make Nonu i ka la o Makalii,
 Ia Makalii la pua ke koolau,
 Pa'u i ke hau o Maemae,
 He mae wale ka leo o ke kai olalo,

 Hoolono wale o Malamanui.

 395 Ia ai Ku i ka uala,
 Kauwewe kupukupu ala o Lihue,

 Kupu mai nei ka manawa ino e
 Ku—e,
 Hanau mai a me ka lani wale la,
 O Ku no ke alii.
 400 He pu hinalo no Ku i ka makoa,

 Oi lele Ku i ka pali,
 Mai pau Ku i ke ahi,

 O ke aha la kau hala e Ku ?
 O ke kua aku i ka laau,
 405 O ka luukia ana o ka pa'u,
 O ka hi'a ana o ke oa,
 O ko Ku ia kona hoa haalele
 I ka ua i ka la.
 Aai Ku i ka unahi pohaku,
 410 Ola Ku i ka ipu o Lono,

 I ka ipu a Kupaka,
 O Ku no ke alii.
 O Kailua makani anea, oneanea,

 Makani aku a Hema,
 415 He mama wale ka leo ke ualo
 mai—e,—
 E o ia nei o ka lahuimakani,
 E ku mai oe i ka hea i ka ualo,
 Mai hookuli mai oe,
 O ke kama hanau o ka leo ka i lele
 aku la iwaho,
 420 Kai no iwaho ka paio,
 Pale aku la ilaila.

The *kilau* of Malamanui,
 The *kilau* ridge at Kakapa,
 The tidings come to Haalilo,
 375 You are chastising your younger
 brother,
 Haalilo is troubled at heart,
 The priests are disheartened at Ku,
 There is darkness within its (fear of)
 Kane
 For fear of the child of Haalilo.
 380 This is the soul-stirring wind of the
 sea,
 The child of the mischief-making
 Niheu.
 The dam of the stream of Kuuna.
 This man is a wonder amongst men,
 He knots up his robe,
 385 He is whirling his weapon in air,
 It is caught and bound up in the robe.
 Here is Haalilo—power gone—Ku is
 the king.
 Dear are the *kukui* trees beckoning
 the message of Paoa,
 The numberless multitude of flowers
 of *ilima*,
 390 Withering under the sun of Makalii,
 In Makalii blossoms the *koolau*,
 Wet with the dew of Maemae.
 Fading on the ear is the voice of the
 sea of below,
 Malamanui only can hear it (not
 see it).
 395 Where Ku ate the potato,
 Covered in cooking with the sweet
 wild fennel of Lihue.
 The fierce thought breeds in the soul
 of Ku,
 It is born and towers to heaven ;
 Ku is the king.
 400 The *hala* blossom Ku in the battle
 array,
 There leaps Ku down the *pali*,
 Well-nigh perished in the flame (of
 the battle).
 What indeed is the failing of Ku ?
 Cutting down the great trees ?
 405 Is it his binding his robe ?
 Is the thrusting his spear ?—
 The spear, the companion of Ku,
 Through the rain and the sunshine.
 Ku is eating off the scales of the rock
 410 Ku drains life from the sacred vessel
 of Lono,
 The vessel of Kupaka,
 Ku is the King.
 Kailua, with its unnerving wind, soul-
 dulling wind.
 The wind of Hema,
 415 The calling voice is lost in the
 wind,
 Call thou and the people (will hear).
 Stand forth at the call and the cry,
 Turn not a deaf ear,
 The children born of the voice have
 gone forth,
 420 We thought the battle was removed,
 Pushed aside elsewhere.

- Hoia mai i ka hale, liliia,
 Me he leo la ko ka aho,
 Ke kaunui'i ala ka moena,
 425 Ke kapa me ka aahu,
 Ke hea wale la i ka uluna—e—
 Aohe ia he kanaka,
 O maua no na kanaka.
 Aohe i like i ka halawili,
 430 Ka naio, laau kekee,
 Ka auka ahihi ku makua ole,
 Ke kawa i keekehia,
 Ka hinahina i ka makani,
 Kele ana e hio e hina la,
 435 Aohe i like Ku—
 Ua like ka paha ka ohia,
 Ka lehua i ka wao eiwa,
 Ka laau hao wale, Ku i ka nahele-
 hele,
 Aohe i like, Ku,
 440 Aohe i like i ka ekaha,
 I ka ekaha ku i ka moena,
 Me he kiele la ke ala me ka olapa
 lau kahuli,
 Me ka pua mauu kuku,
 Hina wale, hina wale la,
 445 Aohe i like, Ku.
 Aohe i like i ka naulu,
 Ia ua hoochali kehau,
 Me he ipu wai i ninia la,
 Na hau o Kumomoku,
 450 Kekee na hau o Leleiwi,
 Oi ole ka oe i iki
 I na hau kuapuu kekee noho kee,
 Ohai mohala o Kanehiliikaupea la,
 Aohe i like, Ku,
 455 Aohe i like i ka lipoa,
 Ka nanue ai a ka ia,
 Ka lipahapaha o Waimea,
 Ka limu kau i ka laau,
 Ka elemihi ula i ka luna Kaala la,
 460 Aohe i like, Ku,
 Aohe i like i kukui, i kukui ili
 puupuu,
 Ili nakaka i ka la,
 Me he kanaka inu i ka awa la,
 Ka mahuna o kukui o Lihue la,
 465 Aohe like, Ku,
 Aohe i like i ke aalii,
 Ka poholua laau ala,
 Ka maile hoe hoi i Maoi,
 Ke kaluhea o Kawiwi la,
 470 Aohe like, Ku,
 Aohe i like i ke kokio,
 I ka hahaka pua ma'o ia,
 Ke kahuli pua i Kupaka la,
 Aohe i like, Ku,
- Return to the house, and there show
 forth anger,
 Let the *aho* of the house hear your
 words,
 Take the mat in your rough embrace,
 425 The *kapa* and the robes.
 He calls vainly to the pillow;
 That is not a man,
 We (the two *kahu*) are the men.
 Thou art not like the twisted *hala*,
 430 Not like the crooked tree *naio*,
 Nor the heavy thick garland of the
 motherless *ahihi*,
 Nor the deep pool trod by the leap of
 the bather,
 Nor the *hinahina* in the wind,
 Bending to lean and to fall,
 435 Not like these, art thou Ku.
 Perhaps like the *ohia*,
 The *lehua* in the very ninth recess of
 forest.
 A tree standing grandly alone in the
 jungle.
 Not like these, art thou Ku.
 440 Not like the fern *ekaha*,
 Not the *ekaha* that grows in the ocean,
 Like the *kiele* in fragrance? like the
 waving leafed *olapa*?
 Like the flower of fragrant grass?
 Falling now hither, now thither so
 easy?
 445 Not like these, art thou Ku.
 Not like the heavy rain shower,
 The shower that brings after it *kehau*,
 Like a vessel of cool water poured out,
 The mountain breeze of Kumomoku,
 450 Bending around to Leleiwi,
 Do you indeed not know it?
 The land breeze that curls you all up
 with the cold,
 The locust blossom opening at Kane-
 hiliikaupea,
 Not like these, art thou Ku.
 455 Not like the sea-weed *lipoa*,
 The *nanue*, food of the fishes,
 The *lipahapaha* of Waimea,
 The moss that hangs to the wood,
 The red crab on the top of Kaala,
 460 Not like these, art thou Ku.
 Not like the *kukui*, the knotty barked
kukui tree,
 Bark cracked all up with the sun,
 Like to a man who always drinks *awa*,
 So the roughness of that *kukui* of
 Lihue,
 465 Not like to Ku.
 Not like to the tree *aalii*,
 The sweet smelling tree *poholua*,
 The *maile* on the hard breathing steep
 of Maoi,
 Gently drooping *maile* of Kawiwi,
 470 Not like to Ku.
 Not like the flower of *kokio*,
 The open branched blossom of *ma'o*,
 Waving in the wind at Kupaka,
 Not like to these, art thou Ku.

475 Aohe i like i ke ka waa,
I ke ka liu ku ma ka waha,

Ai mai ka mahele he kanaka,

He moku, he au, he aina la,
Aohe i like, Ku,

480 Aohe i like i ka naia,
I kona ihu i kihe i ke kai,
Kona kino i kai o ka mano la,
Aohe i like Ku,

Aohe i like i ke kokii,
485 Ka hapane ai pua lehua,
Ka oo manu i Kaiona la,
Aohe i like, Ku,
Aohe i ka paaa,
I ka weke la'o a ke akua,

490 Ka ulu kanu a Kahai,
Oi ole ka oe i ike,
Ka wahine pau mao i ka luna i
Puukapolei,

Aohe i like i ka wiliwili,
495 Kona hua i kupee ia,
Ka oiwi ona i hee a,
Kona kino i kai o ka nalu la, hee-
nalu,

Aohe i like, Ku,
Aohe i like i na pa a ka makani,
500 E nu ana i ke kuahiwi,
Kakoo ana ka hale o Koolau,
Lawalawa ana o hina i ka makani,
Ka mokoi hoolou a ka lawa ia,

Ka pa o Manaiakalani la,
505 Aohe i like, Ku,
Aohe i like i ka makimaki,
I ka hia loa maka o ka nahele,
Ka makohikohi laalaau,
Ke ea makaulii makaehu,

510 I ehū i ke alo o Kuehu,
I ke ala iki, i ke ala loa,
I ke ala loa e hele ia la la
Aohe i like, Ku,
Aohe i like i ka lau ki,
515 I ka lau ki pala o Nuuanu,
I hehe ia e ka ua e ka makani a
helelei,
Ka laki pala i ka luna i Waahila la,

Aohe i like, Ku,
Aohe i like i ka ua o Waahila,
520 Ia makani anu o Kahaloa,
E lu ana i ka pua kou,
E kui ana a paa ia,
E leia ana i ke kai o Kapua la,

Aohe i like, Ku,
525 Aohe i like i ka manoni ula,
Ma ke kia ula o ka manu la,
Me ka pa lei o ka hala la,
Me ka pua o ke kaa lau kani o Ku
la,
O Ku no ke alii,

475 Not like the one that bails the canoe,
The bailing-cup with its one-sided
mouth,
As from the woman comes forth the
man,

Not like all these, art thou Ku.
480 Not is he like to the porpoise,
With his snout that sneezes the sea,
His body in the sea of the shark,
Not like Ku.
Not like one with the asthma,
485 The wheezy bird that eats the lehua,
The o'o, bird of Kaiona,
Not like to these is Ku.
Not like the stony flats,
With their ghastly glimmering of
mirage,
490 The breadfruit planted by Kahai,
Do you not know it?
The woman with *ma'o*-dyed *pa'u* on
the top of Puukapolei,
Not like these, art thou Ku.

Not like the tree *wiliwili*,
495 Whose seeds are made into bracelets,
Whose trunk is rode thro' the surf,
Whose body is down, mid the rollers
to ride,
Not like to these, art thou Ku.
Not like the striking of the wind,
500 Soughing over the mountains.
Tying down the houses of Koolau,
Fastened lest they fall by the wind,
The fishing-pole and hook of the
fisherman,
The pearl fish-hook, *Manaiakalani*,—
505 Not like these, art thou Ku.
Not like the *mamaki*,
The long barked shrub of the forest,
The trimming of bark and of branches,
For the elegant tortoise shell fish-hook
so fine,

510 Light colored placed before Kuehu,
Gradually going from the shore,
Out to the depths of the ocean,—
Not like to these, art thou Ku.
Not like the *ti*-leaf,
515 The ripe yellow *ti* of Muuanu,
Softened by the wind and rain till it
falls,
The yellow *ti*-leaf high up on Waa-
hila,—

Not like to these, art thou Ku.
Not like the rain of Waahila,
520 The cold blast of Kahaloa,
Scattering the blossoms of *kou*,
Strung firmly in garlands,
Worn in (bright) wreaths at the sea
of Kapua,
Not like to these, art thou Ku.
525 Not like the red royal standard,
The bird bright red on the pole,
Like the bundle of garlands of *hala*,
The wreaths on the throne of Ku,—

Ku is King,

- 530 Aohe i like, Ku,
Aohe i like i ka makole,
Ia laau kawai nui,
E hihia ana i ka lilihihi la,
Aohe i like, Ku,
- 535 Aia ha kou hoa e like ai,
O Keawe, haku o Hawaii la,
He awaawa hoi ko ke kai,
He mananalo hoi ka wai,
- 540 He welawela hoi ko ka la,
He mahana hoi ko kuu ili,
Ko kuu kane o Nininini ke wai,
O Pulewa la,
Aohe i like, Ku,
- 545 Aole i like nei lani,
I ka hoolikelike wale mai,
He kanaka ia, he akua Ku,
He ulele Ku, mai ka lani,
He haole Ku, mai ka lani,
- 550 He mau kanaka ia eha,
Ewalu hoi nei kanaka,
O Ku, o Lono, o Kane, o Kanaloa,
O Kanemaihaioa Ahuwahine,
O Haihaipua, o ke Kuawalu la,
- 555 Ua like.
O Kona la ua wela ka papa,
Ua ku ke ehū o ka la,
Ua wela ka hua o Unulau,
O ka lanipili o hooilo,
- 560 E ae e puka ae ka la,
Ka mana o Ku leo nui,
Haawia mai ai e ka la,
Mahana ai na Alii aua o Kona.
- 530 Not like to these,
Not like the sore-eyed,
That tree dripping with moisture,
Tangled up on the eye-lashes,
Not this like to Ku.
- 535 Here is thy peer, thine equal,
Keaweikeakahialii o ka moku,
Keawe, lord of Hawaii,
There is bitterness to the sea water,
Fresh and sweet is water,
- 540 Heat is of the sun,
Warmth is of my skin,
My companion (*kane*) Nininikewai
of Pule—e,
Ku is not like this,
Not this lofty chief.
- 545 In comparing as you please,
This was a man, but Ku, a god,
He is a messenger sent from heaven,
Ku is a *haole* from Kahiki,
- 550 There are four of them,
Yes, eight of these men,
Ku and Lono, Kane and Kanaloa,
Kanemakaioa, child of Ahuwahine,
Haihaipua and Kuawalu,
- 555 These are the peers of Ku.
There is Kona, whose stone floor
burns,
The shimmering heat from the sun
arises,
The site of Unulau is heated,
The rainy heavens of the winter,
- 560 The sun yonder rises,
Rises by the power of great voiced Ku,
By it the sunshine is given,
Thus are warmed the selfish chiefs
of Kona.

NOTES.

LINE.

1. Kualii was the messenger. Maui was one of the first-created men, born in Waianae.
2. Kane and Kanaloa were from Kahiki (foreign gods). They came travelling on the surface of the sea, and first caused plants for the food of man to grow. With Ku and Lono they were the principal gods of Hawaii. Kane is said to have created the first man out of the earth on the sea-shore. Huihonua, the man, was thus made. Keakahuilani, the first woman, was made from the spirit (*aka*) of the man when asleep.
(*Molo*, same root as *moku*.)
3. Kauokahi, said to have sprung from the head, Minerva-like, from Haumea (*hu ka lolo ke poo o Haumea*).
4. Malii, the originator of the worship of the gods; also, Kaekae.
5. *Hano*, root of *hoano*, *hanohano*, &c.
6. Hapuu, the god who revealed truth to the priest, and the priest, Malii, to the king.
8. The name of the hook which could hook up all the lands—"power of heaven."
9. *Ka'a*, the knot that fastens the hook to the line.
10. Kauiki, the bluff of Hana, on the island of Maui, was the hook.
11. On the summit of Kauiki was the refuge of Hanaiakamalama, a woman.
12. *Alae*, a mud-hen. Maui, the son of Hina, rubbed the nose of the *alae* to get fire, and made it red.
14. *Pu*, the back part of the bait. *Haoa*, dire, evil.
15. *Lononuiakea*, the base of the island foundations.
16. Compare the New Zealand story of Ika a Maui. The hook of Maui drew up the land from under the sea, Hawaii in the one case, and New Zealand in the other.
Malana, lift to the surface.
17. Hina lived in the sea and spoilt the bait—the *alae*—so that the islands were not drawn together by the fish-hook as Maui wished.
18. The table of Laka, the vast unbroken bottom of the sea, thus broken up into islands and drawn up by the hook. Laka was older than Maui.
19. *Kea*, part of the name Lononuiakea, the god of the lower land under the sea.
20. Hawaii is the *uluu*, *makele* referring to the size of the island.
21. *Luehu*, name of an *uluu*. *Pimoe* the same. *Lani*, a common title of the chiefs, referring here to Kualii.

- 22, 23. The first created man and woman (see 2.)
 25 to 66. A genealogy from Laka to Wakea—of chiefs, probably mythical. A parallel genealogy is given the king under whom all earth and heaven was burnt up.
 71. *Kowili*, a word applied to abundant fruit, oranges, &c.
 75. *Lani paa*, undisputed chieftainship.
 76. *He inoa*, a suitable description.
 77. *Fona*—ilaila, *i.e.*, at that point in rank.
 78. *Makalani*, keen edge.
 79. *Kaka'i*—*kai hele*—*aha* refers to horizon, *maueleka* to the clouds in line.
 Ku—Kualii.
 80. *Kohia*, from *ko*, to draw. The line refers to the apparent variation in the height of the horizon at different times.
 81. The high sea of the months of April and May. *Welehu* began the spring, according to the Oahu nomenclature, *i.e.*, March.
Kaulua, June?
 83. *Makalii*, April, when the worms are abundant.
 84. *Na*—*oia*.
 85. *Pokipoki*, a small crab found far out at sea by those foundering in their canoes.
 Kualii is all-destroying like these animals.
Aia kapoki, shipwrecked people.
 86. *Niele, nieniele, laumieniele*—a climactic form.
 87. *Kanaka o ka wai*. *Ka wai*—Kauai.
 88. *Hoahoa*—*kiekie*.
 89. *Keolewa*, a mountain.
 90. These islands far out at sea.
 94. *Kauwika* at Hana, a bluff famous as a stronghold in time of war.
 95. *Hono* seems to refer to the even succession of the lines of land in the distance.
 96. *Hopu*, swelling.
 97. *Kala'ina*, *kala-ia-ana*.
 99. *Kuapapa*, applied to a fixed residence or inheritance—*kuapapanui* also refers here to Kualii and his greatness.
 Kaala, the high mountain near Waialua, the ridge running down to the sea at Kaena, suggesting the form of a shark.
 105. *Lawalu*, to cook in *ti*-leaf.
 Kaena, the north-west point of Oahu—*Kahuku*, the north point.
 109. Kualii is invited to Kauai.
 113. The *copu* of Kawaiinui were famed for not swimming away from the hand of the fisher, but even clinging to the skins of persons in the water.
 115. Referring to the *lei*, or garlands of *hala*, pandanus fruit.
 121. Wakea, Kea the god of below—not Wakea the king. (See 19.) *Kahiki* used here in a double sense, as referring not only to foreign lands, but also to the east, *hikina*, *i.e.*, the coming or rising of the sun—*hiki ana*.
 122. *Kolohia*, *konoia*, *i.e.*, the sun is invited. *Kona*, the west, on Hawaii, suggested by the above allusion to the east?
 124. *Papa*, as in line 18.
 125. *Kuhia*, *kuhia*, *muo*, the upper portion, the rays pointing upward at sunrise, same word as the budding of plants.
 126. *Maele*, buried in the shadow of evening, while Kona still enjoys the light of sunset.
 130. *Olopana*, a foreign chief who came to Hawaii and afterwards departed.
 133. *Aloalo*, the receding of the sun far to the south, evidently referring to some voyagers who had been to the north. This is a most remarkable passage of ancient poetry.
 134. Kualii imagined to have visited foreign lands.
 137. Compare the old story of Phaeton. *Kuamoo*, path.
 140. *Pa ia kaua*, we could touch them—they were not gods.
 144–146. Referring to the length of the voyage and the short rations.
 148. Reached Kahiki.
 153. The North Star.
 156. *Pele*, kele or kelekele, muddy.
 158. *Laamaomao*, the Hawaiian Eolus; god that caused the winds.
 159. *Ahe*, breeze. *Koolauwahine*, a wind from the north, on Kauai.
 161. *Kiu*, a north wind. *Wawaenohu* on Kaula Island.
 163. *Hoolua*, north-west wind; *kona*, south-west wind.
 164. *Aoa*, the west wind, when violent.
 165. In heavy rain, storm and freshets.
 166. *Lonomu ku*, the woman that leaped up to the moon from Hana, Maui.
 169. *Wailua* on Kauai.
 172. *Puana*—*ua*, on Hawaii.
 173. The three stars in the belt of Orion were called *na kao*. *Kao* is a long sharp stick like a fid or marlin-spike. Hence *kao*, a goat, from the sharp horns. These three stars were supposed to be sharp points in the heavens, which pierced the clouds and let forth the rain. *Ma iku*, sharp.
 174. *Ke ka'ina*, marching.
 176. *Moea*—referring to the long drifts of rain-cloud. *Kunaloa*, on the road from Waimea to Waipio, on Hawaii.
 177. *Pakakaht*, paka a drop of rain.
 178. *Kananaola*, on this same road which was called Mahiki. *Iiki*, pelting merciless.
 179. *Ka*, fall, or cause to fall, *e.g.*, *ka nahelehele*, beat down bushes.
 182. *Punohu*, the rain-clouds gathering round a peak, Kahalahala, on Kauai.
 183. *Pokii o ka ua*, the light rain clinging to the woods.
 186. *Kauwika*, the bluff at Hana.
 187. *Haweve*, burning in Kailua, Oahu.
 188. A play of children, daring each other at sunset to hold their breath till the sun went down, *i.e.*, disappeared entirely.
 190. Sunrise, seen through the bushes, compared to a net (*kieke*) full of *lehua* blossoms.
 201. *Miha*, the calm in the lee of the land.
 202. *Lawea*—*lawe ia*.
 203. *Kiki*, the stiff method of dressing the hair called *keoho-pukai*—the recent elevated style of "waterfall," *oho*—*lauoho*.

204. *Kai Iiu*, the sea in the hollows on the rocks.
 205. *Kai loa*, salt water of the open sea.
 206. *Lelo*, bleached from the blackness into a reddish-brown. *Kai kea*, foaming sea, behind the breakers.
 207. *Kuhinia*, rich.
 211. *Palani*, a kind of strong-tasting fish.
 212. *Kahaloa*, at Waikiki; the localities mentioned here follow one another along the coast from Waikiki to Ewa.
 207. A play of words; the double use of *kai* for salt water and for gravy suggesting these five lines—207-211.
 213. *Kohana*, naked; *Mamala*, the entrance to Honolulu harbour. The natives often travelled along the reef, especially in time of war, to avoid their enemies on the land, and coming to the break in the reef at Malama, were obliged to swim across.
 216. *Kaha*, to move sideways, as when a horse shies off.
 217. *Ka anae*, the *ka* a scoopnet.
 218. A small crab, *alamihii*.
 219. *Avalau*, many bays. *Kee*, crooked. All travellers have noticed the harbour of Ewa=Pearl Harbour.
 220. *Puhi*, calm from the blowing of chewed *kukui* over its surface—spreading the oil over the sea.
 222. *Laakona*, the chief of Ewa. Several lands called Ewa.
 223. A title of Kualii.
 224. *Apukapuka*, many-coloured. These localities are on the north-east coast of Oahu.
 226. *Ohaika*, applied to the fisherman lifting his head up after looking down as he fished.
 227. *Aet*, curving.
 228. *Ahiu*, a fish.
 229. *Kaai o Paao*, another name for *Kaiakahinalii*, the flood; also called *kai a ka hulu manu*—birds lost all their feathers in the flood.
 233. *Hiva*, applied to what is sacred and hidden, *hiwahiwa*. *Ihea*—*Iheia*.
 232. *Kona*, a term for the lower regions of the earth.
 233. The different parts of an old Hawaiian stone adze.
 234. *Hoa*, to wind around in order to fasten. *Lanalana*, to bind; compare the same term for a spider.
 237. *Kuee-ku*—kaawale. *Opuu*, lines of cloud over the sea. *Maheleana*, the place off the east point of Hawaii where the trade-wind divides and becomes an east wind down the coast of Hamakua, and N.N.E. down that of Puna.
 239. At Hilo.
 240. The long days of summer marked by steady trades.
 241. *Ka make a ka ua*, the suffering occasioned by the rain.
 243. *Hakookoo*, strive, struggle.
 244. *Puukahonua*, an ancient personage.
 247. The and the succeeding lines are a succession of names with a double meaning, a sort of personification exceedingly difficult to understand. *Naupaka*, a thick-leaved shrub growing where the salt spray falls, also a proper name.
 249. *Hootpo*, to make love to.
 250. *Ena* is the glow on the sky over the fire, or preceding sunrise—applied here to the previously mentioned love. *Anaia*, knocked down, crushed down.
 251. *Mehepalaoa*, double allusion, compares the love to the close hanging of the ornament *palaoa* around the neck. This was a royal ornament made of ivory or whale's tooth=*niho palaoa*.
 252. *Oloha*, calm and broad. *Manua*, a priest who had power to do this.
 253. The progress of love is compared to the progress of a *kapu* (sacred day), when the people in perfect silence marched through the *hetau*, and prostrated themselves, not daring to stir for fear of death. *Kai-honua*, great march or procession. *Kulanipipili*, sacred part of *hetau*.
 254. *Lanipipili*, refers to holding of breath. *Lantoaka*, the talking of the priests alone.
 255. *Lanilahuli*, the sacredness began to break up, and *Omealani*, the storm clears up, i.e., the sacred scene closes.
 256. *Lono-hekili*, the god Lono is thundering.
 257. *Nakolo*, means to rumble along. *Ilii*, a word referring to the loathing of food by pregnant women. Applied here to the disturbed state of the sea in a storm.
 258. *Owaia*, a play on a proper name of a king. *Hikapoloa*, a wicked king who killed his nephews; his evil deeds compared to the darkness suggested by the word *po* in his name.
 259. *Kane*, on the contrary, beneficent and good.
 260. *Kanemakaukau*, a god skilful in all kinds of work, and so a title to anyone who was ready at anything. *Ahulu*, a god, name introduced here from its resemblance in sound to the succeeding *anahulu*.
 261. *Anahulu*, used for ten, as we say "a dozen" for twelve. The writer of the song was with Kualii for this length of time.
 262. *Paia*, the pearl fish-hook used for bonito, or *aku*. *Kapaau*, a land in Kohala, name used here with allusion to its meaning as denoting a strong ready man, viz., Kualii.
 263. The men of Wawa, i.e., awkward men, *hawawa*. *Kapua* is at the north point of Kohala. An unskilful fisherman in trying to weather the point and keep along with the fleet of canoes would often be obliged to put in there and give up—hence the old saying "Kau i Kapua ka auwaa *panana*;" *panana*=*hawawa*. A saying frequently quoted now-a-days. There is also a similar *Kapua* at Waikiki.
 265. A double allusion to the proper name *Kukuipahu*, a place at Kohala; a great torch, also called *tamaku*.
 267. *Iuu*, a sea urchin used for food, found at Puako, Hawaii.
 269. *Haka uliti*, the rude ladder fixed on the precipitous coast for the use of fishermen and bird-catchers. *Nuoloto*, a pali at Kanae, on the north-west coast. These comparisons all refer to Kualii.
 271. *Kiakia*, catching birds with a pole, at the end of which was either bird-lime or a noose. At the islet of Lehua, near Niihau, was a great variety of birds, the *o'u* being especially sought after there.
 272. Ridiculing unskilful bird-catchers, who *ku ho'a'a*, stand still and gaze, stare. N.B.—The double meaning of these proper names.
 273. A voyager.
 275. A *luna*, upper jaw, *wahine* is a *lalo*. *Paepaemanaku* was also the name of a place for all refuse matter.

277. *Naenae*, also the name of a plant called "pewter sword," and resembling the "silver sword" of the mountain.
278. *Hinihini* and *pololei*, insects that sing in the mountain woods.
279. *Wae mua*, the front seat of honour on a canoe.
280. The deep gorge on north side of Molokai, near Pelekunu, said to be made by Kana, the god.
- 284-290. The allusions in these lines to something stormy—pregnancy and rage, in contrast to the succeeding comparison of Ku to the calm sea.
290. *Thoa, tho*; *malomalo, malino*.
291. *Kai ea*, rising sea. *Na ku*, the nights of the first quarter of the moon called *ku*, when the tides are highest.
293. *Kesau* in Puna, and the road through the woods of that region being very muddy, the poet is led off into reflections thereupon.
295. *Hokeo*, a deep straight-sided calabash, to which the deep-cut and muddy path is compared.
298. *Mahiki*, the road through the woods from Waimea to Waipio; very muddy.
302. Another proper name with a meaning, one of those provoking double *entendres* so common in this string of allusions with which one's patience is about exhausted.
304. Another of the same, name of a woman alluding, however, to a paddle (*kapeau*), to turn the paddle from one side of the canoe to the other.
305. *Ukinohunohu* refers to the simultaneous bending of the rowers to their tasks.
306. *Ukinaoptio*, the steerers in the stern of the canoe. *Moakualono*, the rushing up of the wave is compared to the rushing up of a game-cock to fight.
307. *Ka ale'i*, a wave running up to a point as in a chop sea. *Ale-oha*, that breaks on its crest and subsides. *Halo*, to look in a peculiar manner.
310. *Hulakekeaei* &c., all terms applied to shivering with cold. *No loholo*, the crawling on the skin of shivering.
312. *Kai-apokahi*, the sea nearer the shore where the waves grow less.
313. Coming to shore, a dry malo is put on.
315. Compares the effect of Ku's appearance in war upon his enemies to the crushing down of the stone arch of an *umu*, or oven.
- 316-318. Ku compared to a bird-catcher watching the flowers where he has prepared his snare for the birds—*lahui pua o lalo*, the crowd, common herd. *Haili* at Hilo.
- 319-320. Another comparison, *Paiahaa*, in Kau, flowers, as symbols of love, thrown into the sea in Puna were carried by the current to *Paiahaa*, where the loved one awaited their coming to the shore.
321. The effect of the slaughter by Kualii—the people are killed and ghosts come in their places. *Apua*, an uninhabited land on the Kau boundary of Puna.
323. The effect of the slaughter.
325. *Papa o kukalaula*, a vast expanse of sun-scorched lava—*pahoehoe* in *Apua*. "Make ka iole i *Apua*," even the mice killed by the heat.
326. *Utiuli*, the name of a kapu of Kualii, otherwise called *kaihehe*. The victims of this kapu, *i.e.*, those who broke it, were held in the surf till drowned, and then burnt with fire. *Maihea*, the name of a mysterious visitor of ancient time from the heavens, also his wife, *Kahakapolani*. This name has a double meaning, *haka*, the frame upon which the kapu, wearing apparel, was thrown; and *polani*, a sacred shrine or retreat in the inner recesses of royal habitations.
327. *Kaukeano*, and the terror or fear inspired by great sanctity or sacredness.
329. *Wawa*—*walaau*.
330. *Ina'ina*, preceding travail, the succeeding terms all apply to the throes of child-birth, to which the storm in *Hanaielele* (November) is compared.
334. The *mawa* is a very wet, soggy wood, that will not burn.
335. *Auuu*, an insect that sings at night in deep dark woods. *Kuuola*, applied to inaccessible remote regions of mountains.
337. The above comparisons all refer to this battle, which was fought by Ku, near Lihue, to the left as one rides over the plains to *Waialua*.
347. The word *maauet* in the composition of this long name=*molowa*.
348. The original meaning of *Pule*—*e* to talk at random as if uttering a prayer.
349. Carrying out the double meaning of *pule*—*e* and referring to the vain prayer, "behind the back of the god," *i.e.*, unheard, the whole reference to those who were vanquished.
350. *Lala ala*, refers to all good gifts, rewards (*uku*) of those who are *lono* (who hear). *Lono*, to hear uncertainly, as a report.
351. *Kona* once included *Ewa* and *Lihue*, as facing to the south.
352. *Maunauna* is the name of a locality where the following incident took place:—*Kulaia*, the chief of *Waianae*, came with his forces to meet Kualii on the battle-ground above mentioned. His *kahu*, previously forewarned, told him when in coming to battle he should find a knotted *ti*-leaf in the road he would know he was in danger, and surrounded by an ambush which would cut off his whole force. On finding this knotted *ti*-leaf, he began and chanted this *mele* from beginning to end, to the honour of Ku. All on both sides lay down in reverence. Ku gave the signal of reconciliation, and the slaughter was prevented.
354. *Haailo*, the father of Kualii; *pua*, a term used for one of noble birth; *Ulu*, his name, "grow."
355. *Hau'na*—*hahanu ana*. *Aut*, the epithet applied to Kualii's military scourgings of his enemies.
356. *Kikomo*—*komo pu*, *kakua*=*kokua*, *laau*, refers to the weapons.
357. *Ahuula*, all the feather robes, capes and cloaks come under this title. *Halekea*, the adjective applied to the yellow ones. Sometimes two or three yards in length. The *mamo* said to be almost all yellow, not like the *o-o*, having but three bunches of feathers.
358. *Ka vela o ka ua* may refer either to the rainbow, or to showers lit up by the evening sunlight, or any special illumination of vapour in the heavens, to which the warriors in their bright cloaks are compared.
359. *Kaukahi Hale*, the name of the royal residence of Kualii. *Ka la*, the day set apart for display.
360. The *mamane*, a mountain acacia, is said to turn like the autumn woods of America. The blossom is abundant, of a rich yellow.
361. *Koate*, a hard scrubby species of koa, used for weapons of war.
362. *Pili ka ihe*, denotes the art of dodging the spear, and at the same time catching it in the hand or under the arm, for which the ancient warriors were renowned.
363. The flexible stem of the *maila* was used for spears.
364. *Kakala*, threatening towering *Maihiwa*, off *Waikiki*.

365. *Panta*—pania, the waters stopped, *i.e.*, the forces of the enemy are checked.
 366. There they burst forth and were slain.
 367. The first of the vanquished.
 368. The discomfiture, like a land-slide.
 370. The vanquished asked for quarter, like a man in Hilo, overwhelmed with rain from the direction of Puna, begs for a cessation. So the Waianae chief mentioned above begs Kualii for quarter.
 372. *Kui ha lono*, oft-repeated tidings; striking one like waves. Haalilo, Kualii's father.
 375. The vanquished chief, a branch of the same race.
 377. Of the other side.
 378. *Ila*, originally a mole or dark spot on the skin; these spots among the Hawaiian were as signs, as among fortune tellers of other countries. *Manawa*, here the pit of the stomach, as a seat of emotion, Kane, *i.e.*, Kualii.
 380. *Malana*, a wind from the sea at Kailua, Oahu; also applied to other fair north-east winds.
 381. Niheu, a chief and ancestor of Kualii, remarkable for his small size and yet great strength. It is said that with his brother, Kana, they fought a battle at Molokai, and treading violently a hill on the sea-coast, the fragments flew off in the shape of small islets, which now stand in the sea near Pelekunu.
 383. *Me'e* has a peculiar use; anything remarkable is mee, but the phrase is as follows:—"He mee kela no ka i'a nuu." A wonderful example of a great fish. "He mee kela no ke alii akamai," &c.
 384. *Pu*—hipuu.
 385. *Olapa*, to throw about—the brandishing before fighting Oniu.
 386. That is, his enemies' spear is caught in the folds of his (Ku's) kapa. *Laulau*, to bind up.
 387. *Lilo* is a play on the word Haalilo, the transfer of power to his son Ku.
 388. The waving of the leaves in the wind compared to beckoning.
 389. *Oa*, so many as to be confused.
 390. *Make nonu*, partly dead. Makalii, the name of a month.
 393. *O lalo*, the surf of Waialua below, heard from upon the high lands above.
 396. *Kupukupu*, a fragrant fine-leaved plant. *Kauwee*, the covering of a Hawaiian oven.
 405. *Luukia*, binding, also sealing.
 406. The spear called by the same name as the rafter of a house.
 409. That is, destroying piece meal his enemies.
 413. *Anea*, making lazy.
 415. *Ualo*, to call to one in the distance.
 416, 420. The kahuna of the opposing side is calling to Ku to be merciful. See story above
 419. Words.
 422. Ku is urged to spare his wrath at home.
 423. *Aho*, the small sticks of the house.
 424. *Ka'unu*, to embrace.
 428. A change in the style here and subject. A series of comparisons here follows.
 430. *Nato*, "bastard sandal-wood" of Hawaii.
 431. A white-fringed flower in Nuuanu.
 432. *Keekeehia*—keehi ia.
 433. *Hinahina*, a plant with fine grey foliage.
 437. *Wao*, a remote place.
 438. *Hao wale* is applied to great trees standing alone in the ferns.
 440. *Ekaha*, a peculiar fern with an entire leaf.
 441. A sea-fern, it resembles it.
 447. *Kehau*, the mountain breeze coming down at night in clear calm weather.
 449, 450. These localities near Puuloa, Ewa, a place where the land breezes are said to be peculiarly cold.
 455. *Lipoa*, a fragrant kind of seaweed and favourite article of food.
 459. There is said to be a pond on the summit of Kaala, in which is found a fresh-water crab.
 463. The effect of drinking awa is to crack the skin.
 468. *Hoe*, the peculiar whistle uttered by Hawaiians when climbing a pali.
 469. *Kaluhea*, lazily drooping. *Maoi* in Waianae.
 476. The gourd used for baling was cut out on the side.
 477. Some philosophy here.





THE POPULATION OF THE HAWAIIAN ISLANDS.

IS THE HAWAIIAN A DOOMED RACE?

PRESENT AND FUTURE PROSPECTS.

BY A. MARQUES.

IT is not our intention to discuss the recent extraordinary events which have made matters pertaining to the Hawaiian Islands of peculiar interest, especially those referring to the population, but the purpose of this paper is merely to try, by plain statistical facts, to throw some light on the present situation and on the future prospects of the group, and of its aboriginal population.

I.—FOREIGN POPULATION.

As will be seen in the general population table "A," herewith annexed, drawn from the official census taken on the last day of December, 1890, the population now living on these islands, is made up of very heterogenous elements.

In a broad way at the above date, it was composed:—1st. of 45·5 per cent. of Natives, pure or half-castes;¹ 2nd. of 30·74 per cent. of Asiatics, principally transient coolie labourers for the sixty-four sugar plantations;² and 3rd. of 24·13 per cent. of all other foreigners and their direct descendants (Hawaiian-born), this element including 9·57 per cent. of Portuguese labourers, and 4·57 per cent.

1. By the term "half-caste," in this article, is meant any degree of crossing of Hawaiian with foreign blood, though it must be also understood that, as a rule, our half-castes are produced by Hawaiian mothers—pure or crossed—and foreign or half-caste fathers whatever may be the race or colour of the foreigners. Some half-caste men have married white ladies, but, outside of a few Portuguese, no white woman is known here to have married a full kanaka.

2. Sugar is the main, if not the sole industry of the group; nearly 275 million pounds (value \$9,550,537) were exported in 1891, the balance of domestic produce exported being only about \$543,000.

of their young children born here. In the total of this population, the American element is only a liliptian fraction of 2.14 per cent. of the whole, or of 4.72 per cent. as compared with the Native element alone, who are the rightful owners of the country. And moreover, this small fraction of 2.14 per cent. is far from being unanimous for annexation, while it is also nearly counterbalanced by the English, 1.48 per cent., or more than balanced by the English and German elements together, 2.63 per cent.

Under another broad point of view, the population is composed of 49,872 foreigners of all kinds, against only 40,622 Natives. But here it is necessary to call special attention to the startling fact—proved by the census (column of variations)—that the bulk of the foreign element is very far from being stable; in the main it is transient, not settled, and therefore hardly entitled to a voice, or at least to a preponderant one, in the Government of the Kingdom. In fact, the foreign element, as seen in the census, is composed principally of labourers introduced at different times for the sugar industry, the majority of whom cannot be expected to remain after the expiration of their labour contracts, as the country offers them but very little inducement for settlement. The census also elicits these facts:—1st., that while the pure Natives are decreasing, their natural descendants and successors, the Hawaiian half-castes, are rapidly increasing; 2nd., that the Chinese, Portuguese, and all other foreigners, except the English, are decreasing in various proportions, while the Japanese, introduced within the last six years, have been up to the present time, pouring in so as to threaten to constitute a prevailing element in the near future.¹

A rapid review of those various classes will make the matter still plainer.

A.—The Japanese have all been introduced gradually since 1884, only 116 of them being found in the census of that date; they come under a three year contract, at the end of which the majority of them return to Japan, so that their numbers in this country can only be kept up by fresh importations.

B.—It would be rather difficult to state exactly when the first Chinese landed in the group, but they had gradually increased to 1,200 in 1866; however, it was only after the impetus given to sugar by the American Reciprocity Treaty,² that they were introduced in large numbers, as laborers, and they reached their maximum (a little over 19,000) in 1889, since when they have decreased on account of the planters' preference for Japanese labour. Amongst the number of Chinamen now found on the islands, only a couple of thousand continue as plantation workers, the others have invaded many lines of occupation formerly held by Natives or white foreigners, and they constitute the bulk of household servants, washermen, retail dealers, tailors, shoemakers, gardeners, and farmers, especially rice growers.

1. It has just transpired that, at the request of the planters who have suddenly decided to stop all further Japanese immigration, the provisional Government are preparing to resume the importation of Chinese, to the amount of 5,000, a fact quite contrary to American principles.

2. This treaty was granted by America to King Kalakaua through a sentiment of generosity, as a special favour and help to the decreasing Native race; in reality it has benefited only a few foreigners and largely the Asiatics.

As such, they are stable as long as the country is prosperous or their business profitable; but the dream of every one of them, is to return eventually to the "Flowery Empire," as soon as they have saved money enough.

C.—The Portuguese were introduced direct from Maderia and the Azores after 1878; and from 436 at that date, rapidly grew to over 12,000 (including their Hawaiian-born children). But they have been steadily going away since 1885, as they have ceased to be in favour with the planters, who accuse them of being too expensive since the introduction of the cheap Japs; and they would now emigrate *en masse*, if they had the means and another handy place to go to. But the new stringent emigration laws of America and the general depression in that country makes the matter more difficult for them.

D.—Concerning the other foreigners, whether imported as laborers or free-emigrants, it can also be said that the majority of them are transient, as the principal object of nearly all of them,—from the rich planter and the thrifty merchant down to the poorest clerk or mechanic,—is to make as much money in as short a time as possible, and then go and enjoy it elsewhere. The only foreigners from whom might be expected a stable residence, are the owners of real estate,—but their number does not amount to many over a thousand, out of whom 177 only are Americans, while 169 are Britishers. And yet it is a faction of these transient foreigners, who clamour for annexation, and would fain impose it by force on the stable classes, on the unwilling Natives, not for the good of the country, but for the benefit of their own transient interests.

Outside of coolie labor, and of the semi-Hawaiians, the only noticeable factor of increase is that of the Hawaiian-born foreigners. Herein might also be a promise of stability for the population, if they contained only the children of our *bonâ fide* permanent residents. But they principally include the children of the married laborers of various nationalities introduced for plantation work, the total number—7,495—of this element being composed (as far as the census reports may be correct) of 4,117 children of Portuguese parents, 1,701 of Chinese and Japanese parents, 1,617 of white foreigners (principally Caucasian), among whom are the true settlers, and of 60 of other races. Out of the above total, as many as 6,797 are under 15 years of age, and 5,455 under 7 years, and therefore of no account as yet as political factors. But even this element cannot be considered as stable for the future; many of them may perchance remain in the country, which is theirs only through "an accident of birth," but they would all go if their parents departed, so that as a whole, even this class, although apparently a promising one for a growth of population, cannot be relied upon much more than the rest of the foreigners, whose *raison d'être* is sugar, and who would rapidly leave the country if any calamity befell that industry.¹

1. Already in 1886, in a critique on the census of the time, I called attention to the sad fact that any increase of population through imported laborers was only fictitious, not solid, durable, of no use for the future of the country, and could not awaken or justify any genuine satisfaction; "if any critical period was to fall to these islands, a thing quite possible at the present age of crises and general hard times, a general exodus of such laborers would in a few months leave the population down to the sole Natives."

Politically, this kingdom, through the good natured hospitality of the Aborigines, offers the extraordinary, unprecedented feature that foreigners are allowed the political rights of citizenship without becoming naturalised or taking allegiance to the country, this having been one of the unfair results of the revolution of 1887. However, out of the motley crowd of population, only the Natives and such foreigners that do not belong to the Asiatic races, enjoy the privilege of the ballot-box, the total number of voters being 13,593, only 637 of whom are Americans, against 505 English, so that the party who cling to American protection while they use their Hawaiian citizenship against the autonomy of the kingdom, form only 4.6 per cent. of the whole Hawaiian voters, or 6.6 per cent. of the true native voters.

Financially, outside of the money invested in sugar estates, and which is difficult to appraise correctly, the American element has little to boast about, as it pays only 26.08 per cent. of the personal and real-estate taxes of the kingdom, or, in their aggregate, only \$783, 79 cts. more than the share of the despised Chinamen and Japanese. Moreover, the composite and unstable nature of the whole foreign population, in which the Anglo-Saxon factor is so exiguous, does not afford the Government any promise of a steady financial status, since any movement of emigration among the laborers, would leave the produce of taxes down to the bed-rock of the native elements.

From all the above hard facts, it is quite safe to conclude that the mere point, that the foreigner happens to outnumber the native, cannot allow the former any just preponderance over the latter, nor does it diminish the natives' sovereignty. So really, outside of their legal inborn rights, the native portion of the Hawaiian population being positively the only ones that are stable, permanent, are therefore the only elements worthy of being considered in connection with the future of the country, and with any measures that may affect its Government. The only exception that could be taken against this conclusion, is that it is useless to have any consideration for a "doomed race," and this brings us to the vexed question of the natives' vitality.

II.—NATIVE POPULATION.

Truly, the rapid decrease of the Hawaiian Aborigines within the last hundred years has caused it to be taken for granted that, like so many other uncivilised races suddenly thrown into contact with the white civilisation, this race was also condemned to utter extinction in a very short lapse of time, an idea repeated as a certain fact by many would-be authorities who ought to know better. In reality, to formulate any such off-handed opinion on the question is merely a proof of presumption or prejudice, because the past decrease does not fatally warrant its continuance, and because the question is really a difficult one, even to the earnest student, owing to the lack of positive, trustworthy statistics. The Government censuses, and deductions therefrom, have never been reliable, or at least only so as approximations, and the only rational way of checking and adjusting those official figures, *viz.* : by comparing them with the returns of arrivals and departures, and of births and deaths, is utterly unavailable, on account of the constant evasions of the custom and shipping regulations, and of the very loose system of registration, or *etat-civil* kept here. Even

in Honolulu, this registration is very imperfect; but in the outer-districts, and especially in such as are thinly populated with scattered inhabitants; it is merely nominal, and quite a number of deaths, as well as of births, go absolutely unnoticed and unrecorded.

However, there is a growing opinion among thinking men that the broad notion of the impending extinction of the Hawaiian race is, to say the least, premature. Several of the leading natives do not even hesitate to say that at the present time the harping on that erroneous idea is only a bugbear used for political purposes by the small clique of foreigners, who want to override the native element, and conveniently justify their policy. In other words, the sentiment seems to be crystalising that the decrease of the Aborigines has seen its lowest ebb, and that the tide has begun to turn; so that, owing to the very prolific nature of their half-castes, the Hawaiians can no longer be expected to disappear, if they are at all taken care of as a nation, both sanitarily and politically.

An enquiry on this matter may therefore be interesting, starting from the various findings of the official censuses, but taking them only for what they may be worth, and not going however further back than that of 1823, the first attempt at a count made by the Missionaries. The previous figures, based on a loose estimate by Captain Cook, are absolutely devoid of any scientific accuracy and value, and, moreover, various extraordinary causes—bitter wars and the great pestilence of 1805 (the *okuu*, most certainly the Asiatic cholera)—contributed to make the decrease exceptional at that time.

We shall thus obtain one table (B), showing the official figures embracing the pure natives and the Hawaiian half-castes taken together, as a whole native nation; and another one (C), differentiating the two elements, as divided since 1866 only.

TABLE B.—DECREASE OF NATIVES.

Cen- suses Years.	Total Foreign Popula- tion.	Total Natives and Half-castes	Total Decrease of Hawaiians in		Perce- tage of Decrease.	Yearly Mean Decrease.	Causes.
1823	..	142,050
1832	?	130,315	9 years	11,735	8.2	1,304.0	?
1836	?	108,579 ^a	4 "	21,736	16.6	5,434.0	?
1850	1,962 ^b	82,203	14 "	26,376	24.3	1,184.0	ulalii, measles
1853	2,119	71,019	3 "	11,184	12.3	3,728.0	small-pox
1860	2,716	67,084 ^c	7 "	3,935	5.5	562.1	normal condition
1866	4,194	58,765	6 "	8,319	12.4	1,386.5	leprosy, whalers, 1865
1872	5,456	51,531	6 "	7,234	12.3	1,205.7	loss, whalers, 1871
1878	10,383	47,502	6 "	4,023	7.8	670.5	normal condition
1884	36,346	44,232	6 "	3,276	6.8	546.0	normal condition
1890	49,278	40,622	6 "	3,610	8.1	601.6	normal condition

(a.) Including the few foreigners then residing on the islands.

(b.) Including 359 white children and 558 half-caste children, but not including 168 white wives; the total of adult male foreigners being really 1045.

(c.) Including the Chinese living in Honolulu.

(d.) Owing to the above blunder of counting these Chinese with the natives, the percentages of the two periods are faulty, and I consider that the proportions would be more nearly correct at respectively 6.8 instead of 5.5, and 11.2 instead of 12.4.

TABLE C.

Censuses Years.	Total Natives.	Apparent In Period.	Decrease Per Year.	Total Half-castes.	Positive In Period.	Increase Per Year.
1866	57,125			1,640		
1872	49,044	8,081	1346·8	2,487	847	141·1
1878	44,088	4,956	826·0	3,420	933	155·5
1884	40,014	4,074	679·0	4,218	798 ^a	133·0
1890	34,436	5,578	929·8	6,186	1,968	356·0
Official Decrease in 6 Years 13·9 per cent.				Official Increase in 6 Years 46·6 per cent.		
1896	30,000	My Own Estimate.		11,000	My Own Estimate.	

(a.) I contended in 1886, and still maintain that this figure was erroneous, and ought to be about 1,100.

In a general way, the above tables go to show a total decrease, in 67 years, of 107,614 natives—75 per cent. of the whole amount—or taking into account the increasing Hawaiian half-castes, a loss of 101,428, or 72 per cent., making an annual mean decrease of 1514 people. Arguing on a similar rate, after the census of 1850, the Missionaries announced from the pulpit the complete extinction of the natives within the 40 years now just elapsed; whilst, on the contrary, half of the pure natives do still exist, their yearly rate of decrease is considerably lessened, and there is a growing factor of half-castes which they did not foresee. Therefore, the present conditions would seem to grant at least 30 more years for the total disappearance of the pure Hawaiians. But at the end of that same period, the Hawaiian half-castes promise to number at least, 50,000, perhaps 100,000, without taking into account the rapidly growing element of Hawaiian-born foreigners, part at least of which can be expected to coalesce into them.

None of the above figures however can be expected to carry all their apparent significance, for the reasons now to be more especially enumerated:

- 1.—The last census is incomplete;
- 2.—It is erroneous under the respective headings of Natives and half-castes;
- 3.—It does not allow any estimate of loss from emigration.

1.—The last census was ordered at a very late hour, and the superintendent thereof acknowledges that he had barely the indispensable time necessary for appointing enumerators and giving them the necessary material, instructions, and explanations. It cannot therefore be surprising that, in the distant districts, principally on Hawaii, Maui, and Kauai, many enumerators were incompetent or indifferent, or did not understand thoroughly their work, so that the people could not obtain the proper information to render complete and correct reports. The result of this is known among the leading natives to be that quite a number of Hawaiians, grown-up people and children, has not been enumerated.

2.—The same argument applies to the returns of the half-castes, with more especially these two further causes of error :

1st. That many real half-castes have been reported in the distant districts, as pure natives, who ought to be transported to the half-caste account. Anyone acquainted with the natives can testify that they very easily overlook any accidental admixture of foreign blood, and consider themselves pure natives when brought up exclusively by natives away from foreign influence ; moreover,—with the old native rule that the rank came from the mother and did not follow the father,—every person who has a Hawaiian mother is a Hawaiian to the full extent. In fact, nearly all the present native leaders are half-castes in various degree, and yet are readily granted the influence and authority of full natives. Therefore,—and if only by reason of the licentiousness of former years,—no well-informed man can hesitate to readily admit that unmixed natives must be considerably less than the number officially reported. A good illustration of this assertion, out of many to my own knowledge, will be the following : When a certain naval captain, in his exploring expedition, made the ascent of the Mauna-Loa mountain, he was escorted by a troop of natives from Puna ; during the trip, he took a fancy to one of the native girls, who nine months later gave birth to a boy, thus clearly a half-caste ; but, having been kept by his native parents in Puna, where he married a native woman and reared an unusually large family, this son and his children have been enumerated as pure Hawaiians. Yet, a gentleman a friend of mine, who knows this man and has seen portraits of the gentleman referred to, has always been struck with the characteristic resemblance of the son to his father.

2nd.—Many enumerators seem to have been sorely puzzled on the question of the children of Chinamen married to half or three-quarter Chinese-Hawaiian women ; these most certainly ought also to be enumerated as half-castes, as it is a very noticeable fact that the tendencies, tastes, ideas, and patriotism of half-castes,—whatever may be their degree and the nationality of the father,—always and most decidedly bend to their Hawaiian mother's side. Consequently, in the last census, quite a number of these cases have erroneously gone to swell the number of Chinese to the detriment of the half-caste enumeration.

From these various facts, it is safe to conclude that the figures of the last census are :

Deficient as a general total for the natives ;

Too large in the amount of reported pure natives ;

Too small by two elements, in the number of half-castes ; and

Too large in the amount of Chinese children.

A more rigid and enlightened inquiry at the next census (1893), must therefore show more half-castes and less full natives than might be expected through the last returns, and will consequently prove that the reproductive power of the nation is still greater than the proportions hereinabove deducted from the census.

3.—The third cause through which the results of all the various Hawaiian censuses do certainly give a wrong impression as to the true rate of decrease of the native element, is that they have never allowed the enquirer to make any difference between the natural decrease, due to the natural excess of deaths over births, and the artificial one, caused by natives leaving the country, whereby they may be lost to the

enumeration here, but cannot be used to show or swell a tendency to a decrease in the race.

To elucidate this point, it is necessary to briefly examine the probable causes and reasons of the recorded decrease. The following have been broadly mentioned, some of which *do* account for the unusual rapidity of decrease during some periods: the diseases introduced with civilisation, deadly epidemics of measles and small-pox, and later, leprosy; to these may be added early intemperance and licentiousness, infanticide, or more properly feticide, sickness resulting from carelessness in connection with the new modes of living, and clothing suddenly imposed by the Missionaries, the constant disproportion of sexes, and last, but not least, emigration.

A.—Diseases:—The first disease introduced was syphilis, whose ravages cannot be expressed in figures, but are known to have been appalling. It has also thoroughly debilitated the whole race; the historian Jarvis mentions its recrudescence and virulence particularly on females, about 1842; but nowadays, especially since the last law “to mitigate,” it has lost much of its former prevalence and deadliness.

Measles and whooping-cough were introduced in 1848, and are commonly acknowledged to have carried off one-tenth of the population, correctly making the rate of decrease of that period jump from 16 to 24 per cent. Next came small-pox, in 1853, which killed about 3,000 people and caused the rate of decrease to jump again to 12 per cent. Then followed seven years of normal conditions, in which the rate went down to about 6 per cent. only. Proper quarantine precautions in the future, ought easily to preserve the race from any other calamities of that nature, if the Government are earnest in their professed desire to protect the natives.

Leprosy, first observed in 1853, aroused public attention in 1864, and at the end of 1865, the settlement at Molokai was started with 140 persons. Since then, up to July 31st, 1893, 4,782 persons have been sent there.¹ These, however, do not represent all the cases that have developed here, many not having come to the cognisance of the authorities, and others, principally foreigners, having left the country. The spread of this dire disease is popularly attributed, in a great measure, to careless vaccination, and there is no other way that can account for the number of children, native and white, who have developed leprosy without their parents, nurses, or attendants having shown any symptoms of the scourge. To leprosy must evidently be attributed a certain proportion of the native decrease since 1853; but there is no plausible reason to suppose that its future effects may possibly increase the past or present rate of mortality.

No additional light can be gathered, on the respective influence of the various other diseases as factors of mortality, by referring to the returns of the Board of Health, because these, outside of Honolulu, are merely nominal; and even in the capital, the number of cases recorded as “unattended,” or “cause unknown”—and the true causes of which are thereby not scientifically ascertained—is so large that any percentage tables would be vitiated and useless.

1. These are supposed to include about 150 white foreigners, but no record has been kept of the nationalities; many are Chinese. 1168 lepers were living at Molokai, July 31st, 1893, and according to Government assertions, they are pretty near all the cases now existing, segregation being enforced with extreme severity, even at the cost of the Kalalau tragedy, in which one native, Koolau, kept at bay a whole company of foreign soldiers, with artillery (June, 1893).

It can only be mentioned that consumption and lung diseases are a large factor, and this can be asserted as a direct result of the sudden revolution in clothing enforced by the Missionaries¹. But it must be borne in mind that the general sanitary conditions of the natives—even though they might still be bettered, to the advantage of the longevity of the race—have yet wonderfully improved during the last decade, especially among the half-castes, whose modes of living are getting to be more enlightened, cautious, and refined, and quite equal to those of the best foreigners.

B.—Disproportion of Sexes:—The other causes enumerated were only very secondary, and their influence is waning², except that of the disproportion of sexes among the natives. The last census registered 18,864 males against 16,072 females, out of the total 34,436. By referring to the figures of the previous censuses, the following table has been compiled :

EXCESS OF MALES OVER FEMALES, PER CENT.							
1850	1853	1860	1866	1872	1878	1884	1890
4.39 (?)	4.42	5.48	5.90	6.50	6.56	7.48	6.66

It will be noticed that, except for the dip in the last census, this disproportion of sexes has steadily increased within the last 40 years, no data existing for the previous periods. Stranger yet is it to note that the same thing happens among the foreigners born in the islands, though in a trifling smaller proportion, 4.32 per cent., the half-castes—the hope of our future—being the only stable class in which the sexes are about equally divided, with even a regular slight excess in favour of the females. But, what is more, if we take all the races together, in the proportion under 15 years only, then the excess of males is really 8.84 per cent., a point from which we can conclude that the said disproportion will continue in increasing rate for the future. This would lead us to suppose a climatic cause rather more than a racial one. Whatever it may be, the fact is here, and, in what concerns the natives separately, it must be admitted as striking, that the ordinary rate of decrease among them follows very closely their ratio of excess of males, thus proving that this same disproportion of sexes has been no unimportant factor in the past decrease of the race. Furthermore, the influence of this factor is aggravated by every

1. "The natives, both males and females, very soon learned to add the necessities of fashion to the requirements of decency as taught by the New England Puritans, and from the early times when the money brought in by whalers circulated freely in the country, the natives used to spend all their earnings on rich dresses to out-do their neighbours in the then important event of going to church. From the light national costume, suited to the climate, they jumped to heavy silk dresses, heavy woollen clothes, shoes and stockings, beaver hats, etc., which, in the heat of the day and in crowded meetings, made them perspire freely and feel so uncomfortable that, as soon as they could return home, they would strip naked and seek relief in the cold winds or through-drafts, or throw themselves into the cold waters, thus bringing on themselves every kind of lung and rheumatic troubles."

2. The Hawaiian Islands have never been naturally fertile, and in olden times the large aboriginal population only subsisted through dint of hard work. Infanticide must then have resulted as a matter of dire necessity, as it is in China; and it is reported that as many as two-thirds of the children born were systematically destroyed, either in the womb or after birth, these last usually by being buried alive, often in the very hut of the parents. It is not to be wondered then that infanticide should have been the last of heathen customs to cede to christian teachings, and though now it is a criminal offence extremely rare, yet some instances may yet happen, principally to favour prostitution.

marriage of Hawaiian women to foreigners. Thus, the last census reports about 600 of such marriages. This means 5 per cent. of the number of marriageable Hawaiian women. "By such marriages, foreigners have been supplied with wives from a race which has no women to spare, to the detriment of the males of that same race." The only remedy to this would seem to be an importation of women, such as I advocated as far back as 1886, and which had been seriously contemplated by the late King Kalakaua. 2,292 women would be necessary to balance the Hawaiian males, and 423 for the Hawaiian-born foreigners.

The next factor, intimately connected with the above, is the proportionate fewness of births and large mortality of infants among the full Hawaiians, in other words, the tendency among many of their females to barrenness, and carelessness in rearing. These circumstances were already recorded by Jarvis, and confirmed in 1860, when Superintendent Fuller of the census, noticed that the decrease of the native population was "not owing to any unusual great degree of mortality among the people, but to the paucity of births." This is probably due to the debauchery, licentiousness, promiscuous living and prostitution at all times prevalent among the people, and only natural and to be expected in a population in whom moral ideas were formerly so very different, and in whom at the present time, not only the male aborigines are in excess, but no less than 26,000 single men of other nationalities have been added as laborers since the Reciprocity Treaty, to pander to the rapacity of the white settlers; and all this, without taking into account the passing crews of numerous ships.

And here, it must be said that there is a most erroneous estimate in the last census about the number of native women married, and the proportion of children they are supposed to bear. Out of 11,135 native women of age, 7,556 (76.66 per cent.) are reported as married. Of these, 6,049 (not quite six-sevenths) are reported to have borne children, thus giving a rate of 4.7 offsprings for each mother, 54.07 per cent. of these surviving. This would leave nearly 3 surviving children to each mother, and consequently ought to keep the population nearly stationary, instead of allowing the present decrease of 13 per cent. But we must remember that, owing to the loose habits of the land, out of the remaining 32.34 per cent. of unmarried women, four-fifths live in concubinage; this proportion may even be larger, because girls of the common people, especially in the towns and sugar districts with large laboring classes of aliens, frequently begin that kind of life at fourteen or even earlier, and are soon rendered barren. That this state of things is not revealed by the census, is not extraordinary, for two reasons: 1st—That children of unmarried women are generally recorded as belonging to some married sister or relation; 2nd—That it is also covered by the fashion, at all times prevalent among the Hawaiians, to adopt, and call *theirs*, children of their friends and relatives. It is therefore quite safe to say that the census ratio of children to each married full-native woman is absolutely misleading. It would be much more correct to consider 90 or 95 per cent. of all the women of physiological age as actually married, and, by dividing among them the number of children actually born and surviving, it would give for the average fertility of the present Hawaiian mother, from 2 to 3 children, less than half of whom survive, a proportion more in accord with the rate of decrease of population.

This cause of decrease might perhaps be greatly reduced by rational, practical laws on prostitution—instead of absurd legislation due to Missionary prudishness—and by legislative encouragements to large families. Such a supposition is corroborated by the fact that large families are not yet rare among the full natives who lead purer lives.¹ It is further confirmed by the assertion of leading natives, that, in the most remote, inaccessible districts, principally in Kona and Puna, of Hawaii, Kalalau, of Kauai, etc., where the foreign, white, or Asiatic residents or laborers are nearly absent or reduced to a minimum, the number of young native children is quite noticeable and evidently on the increase; in other words, where the lewd influence of white and Asiatic elements is less felt, the native women are more prolific and keep the population up, a fact full of meaning for a race reported as fatally dying out. This is practically confirmed by the census, which notes that in South Kona, the total decrease of natives in six years has only been thirteen individuals, or 0·8 per cent.!

It is only justice, however, to note that the morality and chastity of the Hawaiian female has vastly improved in the last few years, which bodes good results for the future.

C.—Emigration :—Now comes the most obscure factor of Hawaiian decrease, about which one can proceed only by conjectures, as all available official statistics fail to throw the faintest light on it, and no documents are known to exist, by which the number of aborigines could be ascertained, who did leave the country at any time, whether to return or not. Even of late, with our “improved” passport system, no separate record has been kept of Hawaiian travellers or emigrants, and no official document can show at any time how many native sailors are shipped on the foreign trade vessels. However, all collateral evidence proves that emigration has existed at all times, and that the Hawaiian’s taste for adventures has been, in modern years, the same as it was in those remote periods recorded in their oral traditions, when they left in large bodies for other regions of the Pacific, and the last instance of which was the disastrous expedition of Boki, in 1829, with whom were lost 479 of the best men of the country.²

Most of the modern emigration has been through the readiness of the aborigines to join any ship willing to engage their services. This began with the last years of the past century, one Kalehua being taken to Boston in 1791, by a Captain Ingraham. Other Hawaiian

1. A few examples will illustrate the assertion, all of which relate to families whose parents are full natives on both sides. In Puna, one full native, Lono, boasts of 49 living descendants in two generations, a fact commemorated in the name of the last-born, Kahanaunui, “the big family”; Kailihiwa has 33 living descendants; Kahiki, 25; Bila (a native from Rarotonga married to a pure native) has 27 living; in Hilo, Kaelemakule, through two daughters, has now 29 descendants living; Kealoha has 9 children and 11 grand-children, all young and healthy. In Kauai, a young native lady, Mrs. L. Opeka has already had 16 children, 15 of whom are living. Twins are also no uncommon occurrence among the natives.

2. Boki was a turbulent high chief of Oahu, who was made Governor of the island by the Regent Kaahumanu. He squandered to his own account the treasures of sandal-wood piled up for the use of the Government, plotted against the King, and finally growing ashamed of his lawlessness, determined to reform and make up for his embezzlement. For that purpose he fitted out two schooners, the “Kamehameha” and the “Becket,” for an expedition to the New Hebrides, where sandal-wood had then recently been discovered. He sailed December 2nd,

sailors thus carried to New England about 1808 or 1809, were certainly the immediate cause of the American Missionaries being sent here, instead of those of the London Society, who started in the South Pacific.

Their pleasant, cheerful temperament, their intelligence, ready adaptation to circumstances and willingness for work, soon made Hawaiian sailors favourites with navigators, and with the growth of the whaling business they were finally exported regularly every year, in large numbers. Old residents of Honolulu still remember the times when over 300 whalers were moored in that harbour alone, every one of which had some Hawaiian sailors on board. For a long while, between two and four thousand Hawaiians, all men in the prime of life, used to go off yearly, "a great many of whom, says Jarvis, never returned." Mortality among them must have been fearful, from the hardships of that kind of navigation and the trying effects of changes from tropical to glacial climates. Those who did come back, the "holokahiki" as they were termed, by their reports and examples of foreign habits, did certainly more for the immediate and wonderfully rapid civilisation of the mass of the nation, than the lessons and hymns of the Missionaries, or at least powerfully helped the installation of their teachings.

For many years, no laws regulated the recruiting of these sailors; but so many abuses were committed against them, so many were kidnapped, and so many failed to be returned according to the shipping agreements, that legislation was finally enacted, which was embodied in 1859, in the Hawaiian Penal Code, by which no Hawaiian could be shipped without the permission of the Government and a bond of \$300, with security, subscribed in order to insure their return. But, even when these wise dispositions were in full force—or at least supposed to be enforced—many were recruited clandestinely, and a large number of youths, tired of Missionary schools, kept running away to ships cruising along the coasts—as they are doing even now-a-days—no official count of whom could ever be undertaken. Several of our present most intelligent and best educated natives are self-made men, who thus ran away in violation of the shipping laws, and had the good luck to be able to return when others could not.

But many, even among those legally shipped, also failed to return, by being easily led to settle in other congenial countries, and, as far back as 1847, Jarvis mentions the existence of small colonies of Hawaiian settlers, amounting to over a thousand in Tahiti, Oregon, Peru, etc., with unknown floating numbers in Europe and America. A number of them took part in the American war and served with honour. That some of these rovers were eventually taken with a

1829, arrived at Rotumah, from whence he departed for Erromango, leaving the "Becket" to join him later at the same island, which, however, he never reached. He must have been caught in a cyclone, which shipwrecked him on the reef of a district called Iwa, on Sawaii (Samoa). He and his companions landed safely, but probably disgusted at the failure of his scheme, which put an end to his ambitious dreams in Oahu, he made up his mind to take allegiance to Malietoa, and settle in Samoa, where many of his descendants still bear his name. The two cannons, of Prussian make, which armed his ship, were still in the principal village of Iwa, at the time of the Hawaiian Embassy to Samoa (1886). The "Becket" left Erromango after suffering dreadfully from the deadly climate, and did manage to crawl back to Honolulu, a floating hospital, only twenty of the whole crew surviving, eight of whom were white people, who behaved shamefully to the poor natives.

desire to return to their native land, is attested by the necessity which has been found to keep, year after year, in the Hawaiian Budget, a special appropriation "for the return of indigent Hawaiians"; but, for a few who did obtain such help, how many died far away, regretting the sweet country they had abandoned, and which their desertion had contributed to depopulate?

That this drain of Hawaiian sailors did have a powerful influence on the depopulation, two instances will suffice to prove. In 1864-65, the Confederate cruisers destroyed a large number of whalers, whose crews were sent to the nearest American ports. Several hundreds of Hawaiians are known to have thus been landed at San Francisco, who ought to have been returned to Hawaii. From Ponape alone, 98 Hawaiian sailors had to be sent for, at Government expense. But many more, whose contracts for return could not be fulfilled, have been lost sight of and drifted to various settling points abroad. Now, it will be observed in table B, that, in the following Hawaiian census, 1866, the ratio of decrease suddenly jumped from the normal 6 to 12.4 per cent., with no other cause to account for it, while a loss of only 2,000 sailors is sufficient to justify this excess of decrease. In a similar manner, in 1871, a great disaster destroyed the whaling fleet in the Behring Sea, and, though over 1,000 Hawaiians were returned direct from Icy Cape, yet in the next local census the ratio of decrease is again 12.3 per cent., without any other possible justification than the absence or death of 1,700 sailors, whilst the decrease falls back to the normal rate at the next period.

To this first cause of emigration was added later another one, that of free departures, called away by some relative or friend who had previously settled abroad, or enticed by the Californian gold-fever, which caused a large exodus in 1848. Many of these emigrants went off with wives and children, but no official record exists of the facts, which can be ascertained only by speaking with some surviving parents. Nevertheless, this form of exodus grew at last so alarming that a law was passed prohibiting Hawaiians from leaving the kingdom. This has unwisely been repealed, and lately, the Mormons took advantage of it to allure at different times, about 200 people to go to Utah, where a village of about 90 persons still exists. It is fortunate that this movement did not extend, because the Mormons enticed especially those who had promising families and independent means, and who very foolishly went away with their money, wives, and children.

That, as a whole, these two forms of emigration must have been very large, and quite an unnoticed but heavy drain, is moreover corroborated by the fact, that at the present day Hawaiians and their progeny are found within an immense area, not only in the Pacific and on its borders, China, Japan, the Philippines, Vancouver, Oregon, California, Mexico, Peru, Chili, New Zealand, and Australia, but also in Valparaiso, Rio Janiero, Philadelphia, New Bedford, New York, Boston, and various ports of Europe, principally England. The fact seems to be, according to the expression of an experienced seaman, that no port to which whalers usually resort, is found without its contingent of Hawaiians, settled down or navigating, and generally thriving. They are also found in nearly all the South Sea Islands, both north and south of the equator, some voluntary emigrants, others sent by the Board of American Missions, as teachers of the Gospel, and principally at the Marquesas, Gilbert; and Carolines. A

few were reported as far as Guam and the Pelew Islands; quite a number are employed on the various guano islands to the westward of Hawaii, and though eventually returning here, they are not computed in the census. Some went to Samoa, at various times, and especially during the alliance with that country (1886), and when they were expelled by Malietoa (1889) for fear of leprosy, only a few came back here, others preferring to go to Tonga, Fiji, and other Melanesian Islands, where one is known to have acquired a small island, Matafaa, and another is reported well off among the Tonga chiefs. But the bulk of them, in small colonies, appear, now as in the time of Jarvis, to be on the American coast, from Vancouver, Columbia River, Puget Sound, Oregon and California, down to Chili, married to Hawaiian, white or Indian females, many with very large families.¹ Also quite a number of Hawaiian half-caste girls, married to foreigners, have followed their husbands abroad.

Of course, no positive computation can be made of the total of all these emigrant sons and daughters of Hawaii, which is now variously estimated between three and five thousands. But the absolute loss to the nation here, in the last eighty years, from the various kind of absentees, I cannot estimate less than one-quarter of the whole decrease. Thus it no longer can be denied that a goodly proportion of our depopulation must be attributed to other causes than deaths and local factors. But, fortunately, the emigrating tendency is now extinct: very few have left the country within the last few years. The whalers, although on the ascendant again, no longer come here to recruit crews; and such Hawaiian sailors as still navigate outside of the Inter-Island fleet are on board ships engaged in the regular clipper-trade between these islands and America, England, Germany, and Australia (²). These do eventually come back here, though they are

1. Approximate figures have been handed to me by an intelligent and reliable Hawaiian seaman, which puts the present number around Vancouver, Burrard's Inlet and the Sound, at over 250, principally farmers or employed in the lumber mills, forests, and salmon fisheries; many are well off; one settlement is said to be named Hawaii. Some twenty years ago these settlers carried on quite a brisk trade with their mother country, sending down cargoes of potatoes, wheat, oats, fish, and other products of their adopted region. In Victoria, three families are known to be in very good circumstances. Around Portland and Astoria (Oregon) over 200. Several little settlements are found in San Francisco Bay, especially towards Sacramento, one location being called Honolulu; these settlers are principally fishermen, and their total number must be 200. At the time of King Kalakaua's trip to the States, and also when the present Queen made a visit over there, the San Francisco Hawaiians gave both of them enthusiastic receptions and made a fine display of numbers. When asked whether they had lost all "aloha" (love) for their native land, they replied that they had not, and would be glad to return, but that it offered no inducements, no chance to gain their living, so that having large families to care for, they had to stay where they were. In Peru, over 200 live around Tumbez and Payta. At Talcahuana (Chili), the Hawaiians are estimated over 250, three of whom are doing a large business and considered well off. Around Sydney and Brisbane they are said to be more than 50, one Kawelo (Thomson) is known to be master of a whaler from Sydney, quite wealthy. In New Zealand they are represented as clustering principally around Auckland, Mangonui, and Onehunga, over 80. In Japan, around Yokohama and Nagasaki, it is fair to put them down at 60. One has been known for years as a valued officer in the Chinese customs at Tien-tsin, others are in Hong Kong. One has just come back from Liverpool, after 10 years absence; another returned from Tahiti. Each year brings back some of these wanderers from other parts of the world after long absence.

2. The Inter-Island fleet consists of 22 steamers = 4,306 tons (largest 609 tons, smallest 5 tons), and 25 sailing crafts = 1,096 tons (largest 147 tons, smallest 4 tons).

not computed in the census. It can therefore be expected that emigration, as a cause of decrease of population, will have no further noticeable effect, unless unlooked-for political changes force the remnants of the Hawaiians to go and take refuge with some of their South Sea cousins.

The Half-castes, the "Hope of the Future."—Now we come to the most interesting element of the Hawaiian population. For a long time, the half-castes were not taken into any account in official documents, being merely counted either with the pure Hawaiians or with the foreigners. The census of 1850 was about the first to mention, *en passant*, that 312 foreigners married to native women had 558 children. That of 1853 states that, out of 1,811 foreigners then living in Honolulu and Oahu, 98 were married to native women and 20 to half-castes. But it was not before 1866 that the half-castes were counted separately from the other elements. Table C. has shown how rapidly they have increased; and here it must be said that, of the people who do freely return themselves as half-castes, nearly all have received the best education available here. The data, therefore, given by them to the last census enumerators are such that the official figures relating to them may be taken as the most correct. From these we gather:—

1st. That the sexes are more equally represented: 3,101 females for 3,085 males; thus giving the only excess (about 0·8 per cent.) of females we have in the national elements;

2nd. That more than half (55·4 per cent.) of our half-castes are yet under 15 years of age, and that only 273 out of the total of 6,186 are over 45 years of age; so that nearly all the females of that class are either still within the physiological age, or will gradually ripen to it, thus constantly increasing the number of probable child-bearers, and promising an infallible increase in geometrical progression within the next few years;

3rd. That out of 1,391 half-caste women over 15 years of age, only 754 are yet married (54·21 per cent.), 728 of whom are already mothers (52·34 per cent. of the whole number of age); and these mothers have already 2,930 children, a ratio of 4·02 to each mother, out of which 71·60 per cent. survive.

And yet these figures, however forcible, do not give a full idea of the true fertility of our half-caste women, since nearly all of them are only just beginning to bear.¹

The fleet for foreign trade in 1891 comprised 8 ships under Hawaiian flag (8,052 tons), that made 21 trips (26,869 tons), and foreign ships that made 290 trips (247,983 tons), out of which 233 were American, 33 British, 9 Germans, 5 Japanese, and 10 various others.

1. A truer conception of the capacity of this element will be obtained by some individual examples, selected at random:—

The grandfather of Hon. S. Parker, ex-Minister of Foreign Affairs, married in Waimea, Hawaii, a Kipikane, pure native, who bore three children, one of whom accidentally died without issue; from the other two have already sprung 103 descendants, 90 of whom are living. One lady of this family had one child with a white husband, and 19 children with a native husband;

Hon. J. Cummins, whose American father married a pure native, has already 22 living children and grandchildren;

Hon. J. E. Bush, whose English father married a pure native, has had 12 children, by two half-caste wives;

Mrs. Brickwood, half-native and Indian, has had from an English husband nine children and 34 grandchildren, 40 being alive out of the 43;

From J. Robinson (English), and two wives (one half-caste, the other full

Moreover, a most remarkable fact is that our half-castes are prolific in all the degrees of crossings, and also between themselves, contrary to the generally accredited opinion that half-castes do not breed with their own kind; thus two half-white sisters, Mrs. Kellet and Mrs. Smith, married to two half-white men, all still quite young, have already had, one, 8 girls all living, the other 7 boys and 1 girl, also all living. Furthermore, it is quite conspicuous that the superlatively prolific crossings are the half-white or half-Chinese females married to Chinamen. Thus, the well-known rich Chinese merchant, Afong, had 17 children from a half-white wife, 16 of whom are living. In Hilo, Kamukai, a half-Chinese man married to a half-Chinese girl, both young, have had 17 children, and from some of these, in spite of their yet tender age, 19 more have already been born, all living. And this peculiar kind of crossing is bound to become quite numerous in the near future.

Our last remark about the half-castes. They generally keep the tall, strong build of body of the Polynesian race, and the females especially preserve the large, deep, black eyes, and long, straight, or waving black hair of their Hawaiian mothers. Moreover, they boast of being, as a rule, strong and healthy, bright and intelligent—deformities among them being extremely rare.

All the above facts and figures will be sufficient to show the strong vitality of the Hawaiian half-castes, and to prove what reliance can be placed on their fecundity and vitality for the prompt repopulation of these islands. If any kind of prognostic is allowable, it seems that in the future, the growing half-white grls will give more consorts to the foreign element, which is better able to grant them the luxuries of life, the value of which they fully appreciate. This will oblige the corresponding half-white males to select their wives more from the so-called full native girls, thereby causing a more rapid disappearance of the native male, but doubly strengthening and increasing the population of half-castes.

native), have been born 32 persons in two generations, 29 of whom are now living;

The celebrated John Adams, the first white man to serve Kamehameta I., had nine children of pure native wives, from whom 43 descendants are now living, out of 49 in three generations, and yet several of his children died without issue;

An American named Stillman, by a full native, had six children, from whom followed 30 descendants, 24 now living;

The Holt family (English father and half-white mother), now count, in the third generation, 30 persons living out of 31;

Judge Widemann (German), married to a full native, has eight children, only four of whom, married as yet, have already given him 20 grandchildren, all living;

Nahaolelua, a young pure native, married to a half-white girl, has already nine children, all living;

Kolomoku, a young half-white man, married to a full native, has six children, two of whom, quite young, have already had four children, all living.

It would be useless to multiply such examples, which show that, with our young half-caste element, families of 10 and 15 children will be a common occurrence. As a whole, the fertility of the females of Hawaiian descent with the superior races, is not only remarkable, but it has also served to disprove one of the physiological scientific fallacies, which asserted that human or animal females, after intercourse with males of higher orders, always remained barren to their own males. I can give here a few examples to the contrary, merely suppressing the names of the white parties. Two full Hawaiian females in Kona—Kulana and Keaka, and one in Honolulu (Keliua)—first married to white husbands, from whom they had no issue, bore afterwards six, four, and three children respectively, from native husbands. In Maui, Kailliino, with no children from a first husband (white), got five children from a second husband, and three from a third; these two last full natives. Kanae, in Honolulu, had a child from a white man, and afterwards six from a native. Mrs. Ayer, also full native, had three children from a white husband, and then five from a native, &c.

III.—CONCLUSION.

It will now be easier to venture an answer to our leading question :

“ IS THE HAWAIIAN A DOOMED RACE ? ”

The worst causes of the past extinction or decrease among the full Hawaiians have been shown to be waning, while their sanitary and moral conditions are constantly bettering. Therefore the past-rapid decrease cannot be expected to continue, and—though the pure native may be bound to disappear eventually—it will yet take many years.

But during that interval—if nothing interferes—he will have sprung up, like the phoenix out of its ashes, into a new life and a new nation, under the shape of the healthy, prolific, educated and civilised half-caste, just as thoroughly Hawaiian in sentiment as himself. Consequently, in so far as human intelligence can predict, the Hawaiian race seems doomed—not to extinction—but to a glorious transformation, and this transformation will not merely be, as Judge Fornander foresaw, a special Anglo-Polynesian race, but really a powerful amalgamation to which nearly all the races of the earth will have contributed, by crossings similar to those out of which have sprung the mighty nations of England and America, and which we are told to be the rule in all Kali-Yugas, such as is our present period. All the Hawaiian needs for this is the preservation of his national independence, protection against foreign oppression and encroachments, and patriotism, common sense and prudence on the part of his native leaders.

And all this makes more forcible the point stated at the start of this study, viz. : that the two portions of the native element being the only permanent factor in the archipelago, their civil rights and autonomy ought not to be allowed to be trampled down to suit the ambition and lust for power of a fraction of white adventurers. Annexation to America can in no way excuse the usurpation, because annexation would be of no possible benefit to the Hawaiians, only detrimental—and because America, the land of liberty—for the white race—has nothing to be proud about the treatment of the weak or inferior races within its own borders, who are crushed, not helped as the Maoris are in New Zealand. And annexation against the free will of the aborigines and their heirs, would be an indelible stain on the hitherto pure escutcheon of the Great Republic.

P.S.—Since writing the above, I have obtained the official available figures concerning the movements of the population since the last census up to July 31st, 1893, and it may be interesting to refer to them here as a further proof of the migratory, unstable nature of the foreign inhabitants of this Archipelago, alluded to in § I.

The arrivals and departures recorded by the Custom-House since the census, up to July 31, have been as follows : Arrivals, 21,397, (including the Japanese laborers) ; Departures, 14,153 ; giving 7,244 excess of arrivals over departures. But if we analyse these figures we find an *Asiatic* increase of 8,146, (China 276, Japanese 7,870), while there is a decrease of other foreigners of 922, (Portuguese 803, other whites, principally Americans 119). In the meanwhile the excess of all births in the country over all deaths can be estimated about 1,000 since the census, so that the total population of the group can be placed at 98,884, an increase of 8,894 in 36 months. But we now have a total of 36,477 Asiatics, or 37·25 per cent of the whole population (Japanese 20,900 ; Chinese, 15,577), instead of the figures given above of 30·74 per cent. existing in 1890 ; and even this proportion has increased since July by the further arrival of a couple of thousand Japanese.

Table A. — POPULATION OF THE HAWAIIAN ISLANDS.

Census of 1872 (a)	Nationalities.	Census of 1890.	P'centage of whole Population.	Variations since Census 1884 (6 Years).	Political Status.			Employed as Plantation Laborers	Subdivision by Ages and Sexes.						Percent- age of Females	Excess of Males
					Registered Voters.	Tax Payers.	Amount Paid (1889)		Under 15 Years		Over 15 Years		Total.			
									Males	Females	Males	Females		Males		
49,044	Natives ..	34,436	45.14	(- 5578	8,777	13,599	\$135,416.05	(3271	5,303	4,937	13,061	11,135	18,364	16,072	46.17	2,292
2,487	Half-castes ..	6,186		+ 1968	777			395	1,873	1,710	1,368	1,391	3,085	3,101	50.13	
849	Hawaiian-born Foreigners..	7,495	8.32	+ 5,455	146			105	?	3,556	3,241	353	345	3,909	3,586	323
0	Japanese ..	12,360	13.73	+ 12,244	0	5,916	\$29,335.95	4	8,624	34	29	10,045	2,252	10,079	2,281	17.45
1,938	Chinese ..	15,301	17.01	- 2,638	0	16,262	\$109,878.56	226	4,517	157	104	14,365	675	14,522	779	5.09
395	Portuguese ..	8,602	9.57	- 775	2,091	3,198	\$23,316.49	234	3,017	1,101	1,122	3,669	2,710	4,770	3,832	44.55
2,184	All other Foreigners ¹	5,610	6.23	- 1,264	1,802	2,933	\$239,810.25	460	928	1,802	242	3,720	1,383	3,985	1,625	28.97
56,897	Totals ..	89,990	100.00	+ 9,412	13,593 c	41,908	\$537,757.30	4,695	18,959	13,593	46,581	19,891	58,714	31,276	34.75d	27,438

1. These "Other Foreigners" were distributed as follows:—

889	Americans ..	1,928	2.14	- 138	637	1,330	\$139,998.30	177	101	100	1,198	505	1,298	630	32.67	668	
619	Britishers ..	1,344	1.48	+ 62	505	635	\$67,414.89	169	80	40	948	326	982	362	26.89	620	
224	Germans e ..	1,034	1.15	- 566	382	518	\$25,748.94	57	?	88	641	248	729	305	29.49	424	
0	Norwegians ..	227	0.26	- 135	78			10	?	18	9	137	63	155	72	31.71	83
88	French f ..	70	0.09	- 122	22			8	0	0	46	24	46	24	34.28	22	
0	Polynesians g	588	0.64	- 368	42	450	\$6,648.12	6	433	14	390	173	404	184	31.31	220	
364	Various others	419	0.47	+ 3	136			33	314	5	366	44	371	48	11.45	323	

a. The Census of 1872 was the first one in which the various Nationalities were enumerated separately.

b. This Table of Laborers is a very loose Estimate made in 1889, and only given to show how few Native and American Laborers are now employed in sugar.

c. The Voting Register contains 14,113 Voters, the difference being accounted for by Foreigners who have left the Country.

d. This Number is the General Average Percentage of Females

e. Germans and Norwegians were mostly introduced as Plantation Laborers.

f. The French are nearly all connected with the Catholic Mission.

g. The Polynesians, principally introduced for the Sugar Works, will nearly all go away very soon.

THE UNIVERSITY OF MICHIGAN
GRADUATE LIBRARY

DATE DUE

ONE WEEK

~~JUL 15 1972~~

~~JUL 27 1978~~

JUL 27 1978

~~INTERLIBRARY LOAN~~

~~JAN 10 1980~~

UNIVERSITY OF MICHIGAN



3 9015 01207 2545

Replaced with Commercial Microform

1993

**DO NOT REMOVE
OR
MUTILATE CARD**

